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Truth fears no Rush, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

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OUT OF THE OLD BELIEF.

From the Marshlands of Theology to the Highlands of Free Thought.

A LECTURE DELIVERED BEFORE THE MASS MEETING OF SPIRITUALISTS, MILAN, O., SUNDAY, SEPT. 13TH, BY HUDSON TUTTLE.

We are told by the advocates of Christianity, that all morality, all knowledge, all civilization, depend directly on the reception of that faith, and had not the Bible been given to the world, we should have been savages without an aspiration above our low condition. I do not state it too strongly, for such has been the claim made for the Bible since the time of the fathers, and without such claim for the cardinal evidence of Christianity, its necessity fails. If man can arrive at moral truth without the help of the Bible, then a revelation is not essential to his religious growth. The manner and methods by which the claims of the Bible are at present sustained in the face of experience and facts, is amusing from the utter unconsciousness of the advocates of the light and knowledge in the world. They constantly invert the order of events, for a revelation is always the outgrowth of human progress, and progress not the outgrowth of such revelation. We find this true of all races and peoples, who, when they arrive at a certain state of advancement, gather themselves together a sacred book, and then fall down and adore the book as of divine origin. Here the evil is at once manifested, for no sooner is this state of thought obtained, than the book being unchangeable and unyielding,

BECOMES A FETTER

on further progress. When once accepted as divine, it must become also inflexible, and moribund must not change a word. Then comes the priestly caste to stand between God and man as interpreters. The priests have all been God's mediums, and their manifestations have often been of no creditable order, for when the priest came in, reason went out, and wonder-worship usurped the place of thought. A miracle proved the truth of their pretensions. Just as the black rain-maker of Africa gains notoriety and awakens superstitious fear by shaking his calabash at the clouds when he thinks the signs are favorable for rain, and bringing the needed shower.

A revelation from an Infinite source must be inflexible, and if it is the only source and foundation of religious knowledge, it must be perfectly understood, and hence the religious system it creates, like itself, must be perfect and unchangeable of change. This is a self-evident proposition and cannot be disputed. In fact, a strong argument in favor of Christianity has been its certainty and unchanging qualities; yet, so far is this from being true, that, like anything else connected with the human mind, it has rapidly changed and kept time to the march of the race. True, it has been a rear guard, and has often obstinately turned its weapons on the army in front, yet it has always moved on, occupying the positions of the leading army, and arrogating to itself their construction.

I have not time now, nor would it be useful to my argument to speak of the mighty civilizations which nourished before the birth of Christ, or of the moral codes of the sacred Veda or Zend Avesta, written ages before yet breathing the purest spirit of morality. I wish to show, aside from all other considerations, the constant change of religious beliefs under the influence of what has been aptly styled the spirit of the age, and their constant retreat before the encroachment of that indomitable spirit. The significance of these changes is the

greater, because change means imperfection, and we find that doctrines and interpretations, which by one generation were considered of such vital importance that eternal happiness or misery depended on their acceptance, and countless numbers of men and women suffered martyrdom because of their disbelief, are discarded by the next as absurd vagaries.

There was a time, and that not many generations ago, when all good Christians believed the doctrines of the Holy Catholic Church, and that to doubt a single article of that faith,

INSURED ETERNAL DAMNATION.

That faith was that the Church was under Almighty guidance and infallible. Peter was divinely commissioned by Christ, as the head of the Church, and the Pope, as his direct successor, by divine right the infallible head of the Church and arbiter of all religious questions and the relations of man to God. The Old and New Testament as interpreted by the priests, is the only guide. Belief is everything and good works nothing. The bread and wine of the sacrament is converted into the real

FLESH AND BLOOD OF CHRIST,

and by prayers the priests can release souls from the horrors of purgatory. This you now think a terrible belief. When inflexible authority and power are granted an order of men claiming to be God's viceregents on earth, deplorable consequences surely follow. Had you lived in that unfortunate time, if your mother had been inclined to think for herself and rebelled against the dictation of the priests, or chanced to have departed this life without having the priest mingle his mutterings with her dying words, you would have the consolation of being told by that priest that she was in purgatory, and only by prayers for which exorbitant prices were asked by way of sacrifice, could she be relieved. My mother in purgatory! The dear, good, loving mother with the damned! She who bore me in pain and rocked me to sleep on her heaving bosom, who watched my childish steps with tender care, and devoted her life to my welfare, she, blessed angel, suffering torture! Here, priest, if God will, allow you, take all I have, make me a tolling slave through life, only relieve and send my precious mother to the throne of light! Oh! what a slave this belief made its recipients. They gathered at the Lord's supper, and a priest through the instrumentality of a word transformed the simple bread and juice of the grape into the

FLESH AND BLOOD OF GOD!

What an awful moment when the morsel thus transformed is partaken of! Think of it; a mortal eating a part of his God! Then you would have believed in the persecution of those who doubted or differed from you. You would have sanctioned *auto de fe*, and the rack and dungeon of the Inquisition. You would have said that it were better for the heretic to endure for a few hours the pains of torture, if he were thereby converted, than to burn forever in the fires of hell. Oh! are you not glad you have escaped from this veritable nightmare of religion, and live in an age and generation which allows you freedom to think as you please? Are you not glad for the Reformation which broke the chains which had grown into the very bone and stifled every aspiration? Are you not glad you no longer believe in the God-ordained Pope who, though bestowing in sins too frightful to name, assumes the autocrat over morals and religion?

With the Reformation there came another series of doctrines; many good and many strangely bad. The Christian Protestant world believed that God had chosen a certain number of Christians in Christ to everlasting glory, without regard to good works or any conditions performed by them, and that the rest of the world were

PREDESTINED TO ETERNAL HELL.

For the elect only did Jesus suffer on the cross, and only their sins were atoned thereby. Man is utterly depraved and hopelessly sinful; and can look to himself for nothing good. His only hope is the atoning power of the blood of Christ.

Luther, Melancthon, Zwingle and Calvin—these are the names, even to this day, that we speak with respect, and the past century held their teachings as well nigh infallible. Calvin was the great formulator of the Reformation, and shaped its theology cold as frost, hard as steel—his contemplation of the terrible aspect human nature presented to his perverted vision, made him morose, unfeeling and unyielding, and charity, gentleness and love had no place in his heart.

Had you lived in Calvin's time, you would have regarded yourself as a vile and depraved being, unfit for any place but hell, and would have regarded such a fate as indicating the love of God. You would have said with Calvin when man refused to believe, "Better the stake now than hell hereafter." When that master, acting as prosecutor, witness and judge, condemned Servetus to be burned to death with a slow fire because he doubted the Trinity, you would have justified the act, in the words he himself uses in a letter to a friend, "Such monsters ought to be executed." You would have said, "It is not enough for the vile heretic to be burned, the wood shall be green, and for hours he shall suffer the fierce tortures of the flames."

That was a terrible spectacle of that learned scholar

TIED TO THE STAKE.

surrounded by thousands of Calvinists, who jeered and mocked his anguish, and when he plead for some one to kindly finish his torture, jested him on the fires he would find in the next world.

You do not believe these appalling doctrines now, and are you not glad—that you do not live in Calvin's time when he would have you burning your neighbors, or your own father, if he did not agree with you? You would not take your little children to the horrid spectacle, and tell them that in hell the victims would thus writhe forever. When you read the history of those dark days, you take a long breath, and you come up into the present as out of a nightmare, and the world is like a paradise.

Calvinism was transplanted to the Western Continent by the Pilgrim Fathers, and under the influence of the untamed wilderness, the savage red man, the rigors of climate, deprivation, disease and suffering, it became even more gloomy and terrible. Our Pilgrim Fathers, stern, iron men, losing sight of self in the supremacy of God, and thus actuated, they were as unfeeling as the rocks beneath their feet. They sat in their cold churches and listened to frigid metaphysical theology, and intellectually wrestled with the problems of evil, fate, free will and election, until lost to the affairs of common life. Theology became an engine of fear; life was a terrible gift bestowed for the express purpose of giving pain. There was a choice and there was no choice—to be damned if you do, and be damned if you don't. Predestined for hell, was the birthright of all but a very few, and these knew not of their election. The next life to the elect was a prospect of slavery.

PLAYING LACKEY IN THE COURTS

of heaven for the privilege of not being damned. Fear of God and the devil became intensified, and the only motive of actions. The devil was lurking everywhere. The dark forest was his hiding place. The night brought him near. He was embodied in the heretic; he had his special human favorites, witches, and the Bible said, "Suffer them not to live." There was war on the devil, and in order to kill him, they killed the witches. Innocent mothers, sisters, and little girls, were mercilessly killed on the altar of this appalling fear.

Oh! are you not glad you did not live in New England then? that you were not an immediate descendant of the Pilgrim Fathers, who fled from persecution in their own country, seemingly for the purpose of having the right to persecute in another? Had you lived then, you would have believed Jonathan Edwards, the most distinguished minister of the time, when he eloquently spoke of original sin—how we were born depraved, and could not be saved by anything we could do ourselves, but only by the atoning power of Christ, and not by that unless of the elect. You would have believed his remarkable statement that hell is

PAVED WITH INFANT'S SKULLS

not a span long! If a mother, when your darling child prattled on your knees and looked lovingly up in your eyes, or folded its gentle arms around your neck and gave you its kiss of love, you would have looked down into its eyes and listened to its sweet voice—not as a mother should with the yearning gladness of a great love, but you would shudder at the thought that you held to your breast a demon! How every fibre of your mother's heart would quiver when you asked if the little babe was of the elect! If not, what a horrid vista would open before you—the all devouring hell where the worm dieth not and the smoke of torment

ASCENDS FOREVER AND FOREVER!

As you sit by your hearth some cheerless night, listening to the wailing winds or the beating storm, your fancy would convert the wall into a human voice, and you would press closely the children, for a witch was nigh, meaning evil to you and yours. Your aged mother dwells further still in the forest. She is bowed and bent in the conflict, and stands on the very brink of the grave. Kind, good, charitable, no one has sought against her, yet to-morrow the neighbors will accuse her of being in compact with the devil, and you will believe it, and believe you heard her passing on the gale. You will lose all love, affection and pity, and cry with the crowd as they drag her wasted form to the gallows! A false religious belief makes the heart as relentless and unyielding as the hell's pictures.

Our great-grandparents received these doctrines, and believed man's eternal destiny depended on their acceptance. We are all glad we did not live in their day, and do not believe as they believed. They were honest, but they were mistaken. Human destiny did not depend on one or all of these beliefs put together.

Scarcely a generation has passed since the ministers of the gospel preached a HELL OF FIRE AND BRIMSTONE, in which the wicked would forever burn. The picture they presented with lurid rhetoric, was appalling to the strongest heart. Men and women went mad at the prospect, and the wonder is that all did not: Children were frightened into cringing slaves with the story. God was a tyrant on the throne of the universe, and damned the children of men for his own pleasure—damned them for doing just what he creat-

ed and foreordained them to do. Said Jonathan Edwards:

"The world will probably be converted into a great lake or liquid globe of fire—a vast ocean of fire—in which the wicked shall be overwhelmed—which shall always be in a tempest in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, which shall be forever full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals, shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for ten thousand millions of ages, one after another, but forever and forever, and never to be delivered."

The bodies of the damned shall be crowded together in hell like grapes in a wine press, which press on them till they burst. Every distinct sense and organ shall be assailed with its own appropriate and distinct sense of suffering."

Do you wonder that reason was dethroned by this dreadful doctrine? Had you lived in that day, and the wife whom you had vowed to honor, love and protect, did not believe in the orthodox creed, you would know that she was ordained for the pit of suffering, and you would believe that as a pure angel on the battlements of heaven, you could look down on the billows of fire, every wave of which was the

THROB OF A SUFFERING HEART.

and when you saw her, once so precious, tossed on the surges of agony, you could sing songs of praise to the infinite love of God! Then you would have believed in a personal devil, cloven footed, armed with horns, a barbed fork or spear in his hands, roaming the earth, seeking whom he might devour. Your sins you would refer directly to his temptations, and in the fiery pit you would be his slaves on whom he would wreak his wrath.

Now you do not believe in a personal devil or a literal hell of fire. Our fathers were mistaken. Oh! are you not glad they were—glad that your children do not shudder in their little beds at the terrors pictured by the preachers, and when the wind cries at the eaves, cover up their precious heads in wild affright at the coming of Satan? It was the redemption of cruelty to inflict the trusting heart of childhood with the tales of ignorance, and make it shudder at the dark, fearful of the night, distrustful of itself, and dependent on dogmas! We are all glad our children are not tortured by such idle fears.

It is all past. Hell and devil as taught fifty or twenty-five years ago, never more will disturb the rest of childhood. Our parents were mistaken, yet they thought a belief in these was essential to salvation, and had no fellowship with one who denied them. They would almost have outlawed such a vile heretic. They thought that without fear, morality and religion would perish! The belief has perished, yet men have become more strictly moral and religious. Step by step these dogmas, each one of which was once considered absolutely essential, have been discarded. A revengeful god, predestination, foreordination, eternal punishment, a local hell, a personal devil, one by one are pronounced untrue, or else left behind brooded over by unbroken silence. Are you not glad they are? We are getting out of the dark marshlands, and as we climb the mountain summit, it is glorious to breathe the fresh breaths of the pure air of freedom. A subtle inspiration rests on us, and we feel new zest and joy in life.

THE VARIOUS GODS OF THE SECTS.

Still many retain vestiges of the old beliefs. By the chances of birth and education, the ranks of the various churches are filled, and there are great differences of opinion as to what constitutes true religion and the essentials for salvation. I have no desire to pass in review the almost countless sects into which Christendom is divided. When Rome conquered the nations, she brought the god of each to the Pantheon, and there assembled one could see the gods of all complacently arranged side by side. The mythology of each people were thus brought together and mutually destroyed each other. Were the doctrines of all sects thus brought together in review a like result might follow, for they are so antagonistic that they would mutually cancel and negate each other; not only would this prove true in detail, but more especially in the principles which are supposed to lie at the base of the Christian religion, and be of vital importance. The conceptions of God, the being to whom all adoration flows, are among the most conflicting. On the one hand, he is regarded by the Trinitarians as of a trine nature. The Calvinistic creed expresses the belief: "In the Godhead are three persons, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, equal in power and glory." The mystery of this relationship is beyond solution by human intellect, and to attempt to understand it, is impious.

On the other hand the Unitarians claim that one cannot be three nor three one, and that God is distinct from the son, who was a man taking on the divine spirit. This controversy is almost as old as Christianity, and each side supports itself with countless quotations from the Bible. It is certain one or the other must be in error,

and those passages of the Bible which support the wrong side, must be untrue. If it really supports both sides, it cannot be infallible; yet the efforts of men in their mistaken zeal to support their respective faiths, have brought countless martyrs to the stake, and left the bones of thousands bleaching on the blood-stained fields of battle. This question, which cannot be of the least consequence to God, and wholly disconnected with morality, has brought more pain, misery, tears and hellish hatred into the world of men, than any other.

BAPTISM AND ETERNAL PUNISHMENT.

The rite of baptism has been from remote time considered indispensable to salvation. The Baptists believe that immersion is the right method of its administration, and all others wrong and useless, while nearly all other sects regard sprinkling the proper method. Both parties prove by texts of scripture the validity of their claims. Both methods are probably of equal value, and men may be pure and moral, and be "saved" without either, yet in order to force one or the other on those who objected, persecution has been remorseless.

The greater portion of Christians believe in the eternal punishment of those who sin and die in unbelief, though how a true Christian can believe such an appalling doctrine, is difficult to understand. There are many passages in the Bible in its support. There is a small portion who believe that death washes away all stain of sin, and that all mankind will eventually be saved. It would not be supposed that because a man found it impossible to believe that God could, if omnipotent, send the major part of his children to hell, he would be treated as an outcast and refused admission to the "love feast," yet such is lamentably the fact.

My Christian friends, when you read the pages of history, from the time that the bloody handed Constantine raised the banner of Christianity on which was inscribed, *In hoc signo vinces*,—by this sign we conquer,—through the dark and dismal ages of ignorance and crime, when the doctrines of the master, who taught love and peace, seemed only to bring the fire and sword of extermination—when you read of the nations swept from the earth, the countless thousands bleeding and dying on the battle fields, the cities pillaged, the countries famishing, the horrible tortures, the loathsome dungeons, the unspeakable agony of pain, the wall of anguish from broken hearted wives, mothers and orphans—when you read all this, and that it was done to extend the doctrine of love taught by the Nazarene, do you not doubt the purity and sincerity of those who teach that the Bible, from which all these dreadful events have proceeded, and which has been their appeal, is not all that you claim for it? Are you not glad that you were not born in an age when the priest was everything and man was nothing? Glad that you and your children have not to tread the bloody road whose smoothest place is of thorns and thorns?

What a God our forefathers believed in? Clothed with darkness terrible to contemplate, omnipotent in wrath, man be created for his own pleasure, and he condemned him to eternal hell for his pleasure. He smiled at the

TORTURES OF THE DAMNED.

He ruled by arbitrary might, and demanded crouching servility and sacrifice.

Men lived troubled lives between two fears—of God and the devil, and of the two, the latter was the less terrible. Who would return to the old-time belief in the nature of God? Who would now wish to believe in a fiery hell and a cloven-footed devil? Who would now wish to believe in total depravity, infant damnation, and eternal punishment? You do not believe in these, nor do you wish to. You say every hour of your lives, I am glad I live in the present time. Despite its infidelity, its skepticism and irreverence, it has freedom, breadth of thought and morality, and it favors love instead of fear.

It is true there are churches with creeds written in the lung ago, stereotyped—unchangeable—and we may add—dead! The applicant for membership subscribes as to a form, without thinking or understanding. The creed is no longer vital. It is dead, a corpse, which, now and then, is galvanized into mimicry of life, but no current of magnetism, however powerful, can reanimate it. In the place of the creeds there has come the glory of science, which like the rising sun fills every dark place with light. Science is no longer infidel, for science means knowledge, and knowledge is the destroyer of superstition and of man-made creeds.

Are you not glad this light dawned on the horizon and burst in full splendor in your day, and that you were not doomed to the homes of darkness? You are not called on to unravel the questions of theology, which engaged the childhood of thought. The great problems of the existence of evil, the fall of man, the triunity of God, everlasting punishment, hell, devil and a host of others, have ceased to be problems—they are chimeras of ignorance, and as such may be left to moulder in the past. The present is alive, and to hold on to these dogmas is to bring the corpse of the past from its grave. You—if you have just recognized this fact—you have woken as from a dream, and you have found the belief you fondly cherished which was your comfort and your strength, dead and requiring burial. You gave it what it required, and warm tears over its grave and was glad it was dead and buried. All, however, are not

Continued on Eighth Page.

Sideron and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

(CONTINUED.)

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"They are very muscular; women exercise as much as men and have as much to say about things. Children dress like women and men; both sexes dress nearly alike; in youth in loose flowing garments. The men's legs are bare nearly up to the knees the women's dresses are a little lower. The women wear a belt that buckles their garment up. The men have two different outside garments. All men wear a full beard. The hair is slightly curled. The women have rather flattened faces. I do not call them beautiful.

"Artificial stone is made into statues and objects of beauty. I see a boy holding out fruit like grapes in one hand and a leaf in the other. It is colored so naturally, I thought it was real. They are not grapes, but something that grew in a bunch, larger than grapes and fewer of them. There are carpets beautiful and soft, in the main room. The language is musical, like the Italian. The people reason a good deal. I see no sign of worship. They meet and talk every evening.

"Those people at the outlet of the lake are not so far advanced as the others. They are of a darker color." They were doubtless modified Syrioiderians; the others, modified Japerians.

COMMUNISM ON SIDERON.

The next examination refers to a city about 120 miles north of the northern corner of the Medisideron Sea, inhabited in the time of the examination by a remarkably cultured people, who were Japerians with some mixture of Syrioiderian blood.

"I see a very fine city built of stone near a small lake on rising ground; it is not very large. The people look a good deal like Spaniards. The houses are generally square, but the corners are cut off. The climate here appears to be temperate.

"There is a very fine stone bridge across a stream. At each corner of the bridge is the statue of a large man, who holds the end of an arch in his hand under which the people pass. It is a foot-bridge. In the middle of the arch is an animal's head.

"There are singular machines here, something like velocipedes. They have three wheels and behind the two hinder ones is a box containing the motive power. There is a driving rod attached to the forward wheel. There is wire in the box. It is for one person, who sits sideways on it. He has a little wheel in front, that he turns with his hands to guide it. When he wants to stop suddenly, he pulls a pin out that divides the driving rod; the pin is connected with a spring. There are double ones. They go faster than a horse can run. There is a whistle in front that sounds by the air rushing in; the faster they go the louder it blows. The wheels have some yielding substance around them like rubber. They can go over ground that is considerably rough.

"I got impressions of these lama-like animals. There are small, chunky oxen here. Some of the velocipedes have four wheels, and are used for transporting loads. The axle of two of the wheels is made with a crank in it. I see one that is quite large; a man rides behind it. He has a can containing some liquid, milk I think.

"The houses are quite large and in each block is a central building, where all in the block eat. There is a park attached to each block containing trees, flowers and a fountain. The people do not have very large homes, four or five rooms.

"The man with the large velocipede goes to the central house. Another man is there with a large box of fruit like the strawberry, but larger. I think cooking is done by steam. I see steam coming out of a pipe. The berries are put into 300 or 400 little dishes. The tables are strange; they are semicircular with spaces at the ends and between for the waiters. Those who eat sit on the outside. There are very beautiful paintings and statuary in the dining room. Glass figures of men and women are hung up; they are used as chandeliers. They look very beautiful, as the light shines through them. There does not seem to be much heat connected with the light.

"The people eat four meals a day; the days are long. They get a great deal of fruit and bread. They are a merry people and temperate in every way.

"There is sometimes a hall over the central building. There are no high buildings to live in; I see none higher than two stories. There are many statues here with three legs, that look very unnatural. Some of them have double and others triple faces, so that they can be seen on different sides. There are no carpets, but beautifully variegated stone floors. They are washed with hot water, in which something is dissolved. There are vines trained over the rooms that bear a flower like a rose. There are artificial ones, that can hardly be distinguished from them.

"The servants sit with the other people. I think they must change about, for I see very superior people waiting upon others. I see no very large people; none that would weigh over 150 pounds. The people are below our average height. They walk a great deal. They go hand over hand up a rope that has knots in it, a foot apart.

"Oval paper is used for money; it is very tough, of a brown color, but translucent. On one of the notes I see an animal like a dog, with bird's claws. It is on its hind legs and leans against a statue. There is one at each end. There are letters on it, but they look no more like ours than the Greek letters do.

"There is on the table of the dining room a statuette of a girl holding up with her hands a vessel full of fruit. Another represents a boy carrying a fish as big as himself. The fish is a vessel for holding something used at the table. A woman holds an ox by the horns; it is attached to a cart that seems to contain salt, but there is something else with it.

"I see only one high building, a temple on a hill. In front of it are several statues. One is a lama-like animal, somewhat horse-like, with a man on it; it is back on its haunches. The man is naked and holds but one rein. There is another on a high pedestal; the man is just going to mount. Men are represented with wings on their heads. I see two children in a hammock; they are cut in stone and under them is what seems to be a mirror, that makes it look as if it was suspended. The orators here are below their audiences when they speak."

I received from Stockholm, Sweden, a portion of the 20 ton mass, obtained at Ofvick, Greenland, and this I gave to Mrs. Clara Field, of Boston, for examination, on the 28th of August, 1880, the knowing nothing of the nature of the specimen, and, as she assured me, nothing of the examinations printed up to that time in the RELIGIO-PHILOSOPHICAL JOURNAL. She had a sense of being intensely hot, melted; of rolling over and over, of falling and going hundreds of feet under ground.

After some time she finds herself in a rough, rocky country, with high mountains in the distance. She comes in contact with human beings "at work digging and working with machinery; not our people, shorter and stouter . . . a sort of a cross between an Indian

and a mulatto." These are evidently the Syrioiderians; she sees them mining, as most psychometers have done.

She discovers eventually a whiter, taller and more slender race, with a yellow skin, "like an octoroon." "They are improved in art, science and culture."

Still advancing in time she finds a people superior to us, who live in palatial structures, the roofs of which glisten in the sun. She then comes to the communistic stage of Sideron development and says:

"I pass along for many centuries and see a beautiful city. Here is an immense building of most remarkable appearance. It has 10 sides and two very high stories. The roof is covered with glass, and it seems as if the sun shone on all sides at the same time; it may be noon. There are no wooden sashes, but the panes are let into metallic frames. The side of the building are also of glass. From this building go out 10 long walks, that are covered with transparent lattice-work. They seem to be about 200 feet long and are paved with transparent stone, that cleaves up by the wear of the feet that pass over it; at the end of each of these walks is a large building, shaped like the centre one, but partitioned off for various families that live in it. I see four persons in one of these partitions. I now see that the central structure is for the use of all the persons who live in these various buildings that communicate with it. Persons pass along these walks to the general building, in which I see a reading room with tables and seats, though I see no shelves. The tables are covered with books, and I notice that the print is very large. Everything is admirably arranged for light and ventilation, elegant and yet simple.

"All the persons, in what I think must be a community, come to this central building for reading, for eating, for bathing and laundry purposes, in fact, for all general purposes. There is a lower story I see where cooking and washing are done. Everything goes like clock-work. There are strange machines for cooking. After a meal all the dishes are taken to an immense tank; hot water is thrown on them in some way and they are washed without being touched by the fingers; dry air is then blown upon them. All the dishes seem made of metal, so that they do not break; they are all of the color of steel. The knives and forks are made of a metal that looks like silver and yet I sense that it is not silver.

"I am now where they are cooking, but I see no meats nor pies, but there are immense leaves and large quantities of butter, or at least what looks like it. I also notice syrup, which is drawn from what looks like a soda fountain. The clothes are washed by machinery. Sewerage and ventilation are perfect; I detect no unpleasant odors anywhere.

"The people are not dressed like us. The women are tall and slender, with fair hair; many have yellow hair and nearly all have wavy locks. The ladies' hair floats back over their shoulders; it is fine, and silky and very long. All wear loose garments which are hung from the shoulders and fitted around the body. The fabric is fine and of beautiful tints. Where I see a number of ladies there seems to be a stream of flowing colors. I never saw anything so exquisite. They make use of jewelry; some of them wear rings, necklaces and pendants in their ears, of sparkling, precious stones.

"There are large play-rooms in this immense central building into which the children gather, when they are old enough to play with others. Persons who love children take charge of them and instruct them. There are nurseries for still younger children in each of the 10 homes, and some mothers prefer to take the sole care of their children. All seem to love one another here, though I recognize positive elements and decided character. They seem to be as much above us as we are above the lowest savages.

"This was only one community of a whole city, that extended along the sea-shore. I see no churches.

"The people eat only two meals a day. I see no noon meal. They live largely on fruit that appears smaller than ours; vegetation is not as rank as here. If they have a noon meal it is of uncooked food. They live in couples with rooms as distinct as persons do here in family hotels.

"Heating is not done by fire. I got an idea of heat coming out of the earth; there are no stoves. The passages to the central building were all warm, yet this does not seem to be the warm season."

(To be Continued.)

RETROSPECTING.

A General Criticism of Persons and Things.

BY DR. C. D. GRIMES.

To the Editor of the Religio-Philosophical Journal:

An overtaxed brain, and an old chronic, etc., have compelled me to try to assume the passive for a time past, contenting myself with an occasional survey of the "battling field" where our beautiful philosophy is so nobly defended by able pens than mine. But how can one remain passive and read the JOURNAL, whose inspiring truths are like sun light upon passive bodies or like fire put up in the bones. You might as well ask one to "pick Dr. Tanner," when the fumes of roast-beef were tickling his olfactory; yet, after all, one is encouraged to passiveness, observation and reflection—yes, almost to contentment and satisfaction when he knows who stands at the helm, when he sees how soon the mistakes made "in high places" are righted, and when "faith" is made to assume the "guardianship of wisdom," how soon the engine is reversed, and wisdom back in her normal position, when we can hope and believe wisely; inasmuch as we can have no faith that is entitled to that name without some knowledge to predicate it upon, we certainly should believe as wisely as we can. For one I shall certainly summon all the wisdom I possess, however small the amount, that I may rest in my faith until higher light dawns; when higher light comes, that must take the helm, and the lesser be dismissed.

Enough to encourage one to passiveness and contentment, when he sees the glittering sword of our "editor-at-large," drawn against materialization, and apparently spit upon by our beloved seer; yet nobly rescued and sustained by the JOURNAL, by the Brothers Tuttle, Mendenhall and others, who have bawled to the line with Damascus blades, the edge of which it is difficult to turn upon them; and yet in every battle, where fire meets fire, steel meets steel, and Greek meets Greek, our noble flag upon which is inscribed the philosophy of harmony, rises higher and purer, neither placed with balls, torn into shreds nor trampled in the dirt; because that philosophy learns us how to find in antagonism, light; in battle, strength, and in division, unity.

All praise, then, to the powers that be, for the breakers on life's stormy sea, that develop our strength; for the polar elements of good and evil, error and truth, storm and calm; for that diversity that contains unity, for that jargon that produces harmony; for that error that brings forth good, and for that agitation of the waters of life that cleanseth from error, bringeth rest to the soul and a knowledge of a universal brotherhood of the race; and finally for that heterogeneity that brings motion and life, in place of a homogeneity that ends in mobility and death. When the battle is over, then comes the time when the wise soul can gather its jewels of truth and like the soul of John Brown, "no marching on" to higher attainments. By surveying the field we can learn how, where and why a battle was won; see error wounded and dead, while truth soars to her native element in clearer skies. Agitate the waters, then, or John Brown's soul as well as all others must stop "marching on,"

Nature's law is action, her exception always, rest; she never tolls for nothing, always aiming for the best.

Then as to commanding officers and soldiers, there will be a "survival of the fittest," for nature takes no backward step, and he who can't fight well in one position, will fight well in another.

A brother in Philadelphia undertakes to trip our veteran Bro. Lynn, and the consequences are that those three gems of truth in our spiritual literature rise higher and shine brighter, for having a dagger of error raised to exterminate them. Has not science destroyed the cosmogony of Genesis? Read the testimony of the rocks and fossil remains. Read the confession of Hugh Miller, who gave years of toil to prevent it, and then said, "Geology compelled us to hold that the six creative days were long periods of time." Read the cosmogony of the Brahmin, its prototype and superior. Read Gen. 3:4. "These are the generations of the heavens and earth;" not generations of humans, because Adam only was created, not even the rib cut out to make Eve of. The plain English of all this is, these are allegorical teachings. This is a panoramic view of the "host of heaven," the same "host of heaven," St. Steven refers to in Acts 7:42, and "the tabernacle of Moloch" and "the star of your God, Rempham, figures which ye made to worship him," in the 43 verse. The "figures which ye made" were allegorical figures, myths, fables and pantomimic plays, intended to imitate the movements of nature. So the cosmogony of Genesis was an allegorical oratory, mostly patterned after the Chaldean, when to the stars and constellations, names were given, which when astronomy became religion, became real personages: such as Melchisedec, Abraham, Isaac and Jacob; and which extended even to the construction of the Tabernacle in the wilderness; parts of which represented all parts of the universe. Learned Jewish Rabbis and early Christian fathers mostly agree in allowing Moses the privilege of teaching by allegory, inasmuch as they said, "It was the custom of all Eastern nations."

But when the era of telescopes arrived, Bruno, Galileo and Copernicus swept these myths as cobwebs into oblivion, giving us solid facts as the foundation of a cosmogony, without such allegorical and astronomical figments as Melchisedec, Abraham, Isaac and Jacob, or heroes as Moses and Aaron; without anyarks, and covenants and vells and altars, curtains and cherubims; and without any ascendings and descendings; comings in and goings out, as well as houses of bondage, lands of promise or virgin mothers.

No, Bro. S. D. W. (the initials somebody hides behind, and don't know which to write, brother or sister), your scientific experts who controvert Bro. Lynn, are of that kind who have spent their lives in travelling over Palestine, or digging over Jerusalem to the depth of 80 feet to find some mouldy relic that might bolster up a lame theology, when the vast universe of light and truth lay undiscovered by them, outside Jerusalem and Palestine. The time has come when he who thinks of explaining and teaching all things without mastering the knowledge outside of the Hebrew Bible, is considered fit only to lay away upon some shelf to mould.

Is in the result of volition? Why, if even our brother (or sister), S. D. W., were asked, do you do wrong—violate a law, the demand of which your reason sanctions, knowingly and designedly? Oh, no! it is my neighbor over the way there, that does not belong to our church. Your "men of great scientific, moral and religious attainments, who have given way to a spirit of revenge, cupidity and love of money, to take the life of a fellow man, after cool and careful meditation," must have received their high attainments in Jerusalem and Palestine hunting for relics, instead of obtaining a knowledge, rooted and grounded in cause and effect—the everlasting fitness of things. The exclusive Biblical "science" and exclusive Biblical "literature" is the greatest farce out. There are kernels of truth there, but when you eat them, don't swallow shuck and all. There is solid meat there, but when you consume it, don't swallow feathers and all. Pick out the kernel, the pure meat of truth that is given there through "the ministrations of angels," and cast the heathen dirt away.

Was the law made to protect us against evil? Why protect yourself with a true science—knowledge of the laws of being, and that kind that will enable you to rise above error and evil. Knowledge is our Savior—the Christ of the age.

Does Christianity furnish objective proofs of immortality? Where I ask? The Bible narrates the instances where spirits communicated with mortals, but where has the church taught us to encourage their visits, or enjoined us to obey their instructions? A Presbyterian minister can fall into a trance, go to heaven as they call it, and talk with his dear departed ones face to face, and then come back and tell of it; but had he permitted before his people and taught that God's law permitted and encouraged this "ministrations of angels" and the daily intercommunion with the spirits of our departed friends, a council would have been called to consider the matter.

Goethe said, "There is nobody against God, but God." Evil complements good, as good evil; death complements life, as life death. All creative processes are due to the fact that good and evil are the polar elements of the universe. All turn on this incompatibility, absolute and infinite; and yet we call one pure, and high and heaven, and the other low, and dark and hell. Outside of intelligent and volitional notes, whatever is a fixed, eternal order, and of necessity, although appearing wrong from a finite standpoint, must be right from an infinite standpoint and an infinite good. Thus sang old theology, "Behind a frowning providence he hides a smiling face."

We cannot obtain truth without the friction of truths. Lessing's prayer, "that he might have the search for truth, rather than the truth," was surely answered.

I said above, "all praise to polarity," heterogeneity opposite antagonism, the breakers on life's seas, the Jordan and Dead Seas of our passage, the storms and calms we encounter on life's journey, the awakeners of thought, and originators of motion and life, purifying the unclean, arousing the sluggish and driving all to the bar of their own conscience. Shout hosannas for the "sword" of Jesus, hallelujahs for antagonisms and loud praise for fighting qualities. "My voice is still for man;" let the "sword" of Jesus be drawn, the bayonets glisten, the clash of arms resound, the smoke of battle arise, and the cannon's roar of antagonism, when thought grinds thought and brotherly love continues, reverberates from mountain top to mountain top; for as the smoke lifts and the roar of battle ceases, it is error and error only that is found among the dead and wounded.

J. Murray Case, and all who read the JOURNAL, found what the polar relations were that he sustained with a large number, who came to the front in defence of truth, when he wrote such twaddle as that, "the brain makes the intellect, the intellect confers immortality," and that, "if man is inharmonious and disordered, the law conferring immortality takes it away—disintegrates and ultimately destroys." What the brain, that is improved by psychic-life forces, to their needs, which forces are the superior creating forces, making the very forces that organized its atoms and gave to it its form and which is the real function of its form, making it author. Psychic forces precede and control every movement of matter, and organization of form to their ideal. How long will it take the world to learn that thought is a force expressing itself in material forms; that the phenomenal universe is but a copy of the thoughts of Deity? What! "the law destroying immortality," when the law of life is immortality itself?

Man is immortal simply because he is an integral part of an immortal cosmos—the body and being of nature—of God; that is, his being is grounded into and twines around the minutest fibers of an immortal universe—an immortal God; secreted from the ether and star-dust, the winds and the waves, the rocks and the trees, vegetables and animals. Man is thus constituted an epitome of the whole, and is therefore just as immortal as God. To push man from his existence would be to push God from his grooves, and tilt the universe into pl. He touches God who lays his hand on man.

Animals are immortal, but not as animals; men are immortal, but not as men; for,

"Men emerge angels from their clay,"
As animals emerge men. Thus 'tis done,
Angels in time do gods become.

Each supplies an immortal link in an endless chain, constituting immortal life.

All life is from a germ. The germ of the physical is secreted from each molecule of the whole body, as psychical is secreted from the spiritual being of God—the life-force of the universe. Then each molecule sends its representative of qualities and characteristics, that the germ may be an epitome of the body. Then the offspring contains the characteristics of the sire and is an epitome of the sire as the germ was of the body from which it was secreted. The spiritual or God-germ at the base of man's existence, is secreted from every fibre of the body of God, from the star-dust to the animal, he having come up through all these forms, and retained something from each, his life reaches down, links into and twines around each life below him, as by virtue of the God germ at the base of his existence, he reaches upward until he anchors into and twines around that of angels and gods.

God gave eternal life—a persistent endurance, when he begat each son and daughter of the race, and because no being or force can exist without limitations, he or it is limited and cannot take it away, because it cannot be done without taking something from his own existence, and whatever else that highest of all powers may have, it has no more power over its own existence than man has over his; even admitting that there is a disposition as Bro. Case supposes. Tell me, ye who can, the *modus operandi* in which a human soul—a spiritual existence—a force, dynamically like heat, light and magnetism—a mode of motion, can be extinguished by man or God either. Can God destroy polarity or chemical affinity that belongs to the eternal fitness of things, to the existence of the universe.

After all J. Murray Case made a good light. No wonder he undesignedly stepped on to a tread-wheel of life where he was obliged to tread or to go under; was made to tread the wheels that ground himself while aiming shots at others. Vulnerable at so many points, he invited many to the feast. Vultures snatched their prey, and the light went merrily on, until he brings on a truce by calling Bro. Tuttle to the front, who modestly hints, why "you have continuity," you are sure of that; leaving the thoughtful to query, who then can demonstrate immortality, as no one has lived it, and come back as a living demonstration, leaving the whole question of proof to be traced to its hiding place in the cosmos, the universality—the common bond of sympathy and reciprocal action, and the impossibility of either individual or universal extinction. Singing a hymn, they passed out after the benediction, "Let brotherly love continue."

But what next? Our brother with strong polar relations and good fighting qualities, is not to stop here. He has yet some important note to sound in the anthems of life; some note to fill in the temple of fame; is some needed stone in the grand archway of beauty, and some important block in use and utility; for divinity is utility, and unneeded block, though it may be a block-head.

What next? Why, as Saul among the prophets, our brother appears among the mediums, cutting right and left, himself a Spiritualist and a medium of no trifling experience! All wrong here. Dr. Walker sported a cane, wore a hat and frock coat, without being able to "raise" the coveted muscades, and travelling mediums among whom were those who cut their "hair and petticoats" too short and men who wore their "hair and robes" too long, and notwithstanding they could not find the purse strings, they could the latch strings to all the sweet-meats and other good things of "our host."

Well, the man who sees no wrongs to be righted in the world, is not worth a great to the world in which he lives, and I am quite sure our brother is armed with the "sword of Jesus," or he is afflicted with the disease known as *cacochæta serbentia*. I hope the former, but am inclined to the latter from the fact that he first cajoles the materialists into a merry mood, delivers a broadside among mediums and then is himself both a Spiritualist and a medium, branding his Brother Swan with the epithet of "materialist," and laboring to save him.

A terrible buzzing is now heard as the mediums come nobly to the rescue and the light waxes warm, until among the rest, Brother Tuttle appears again, and (as in the famous contest of the poet between matter and oil), threw in an alkali, and "soap came out ready for the cleaning," which reminds me of what a good natured materialist said, after mixing with Spiritualists through a series of meetings, "Why," said he, "there is something about these Spiritualists after all, that takes the wolfiness out of a man before he knows it."

For this reason I oppose—utter my solemn protest against the theological truce of Bro. Tyrrell; for when he gets his truce-heaven completed, there will be no more fiction, nothing left for Brother Case and me to do.

But what next? Why, our brother is discoursing on prayer like a saint of the first order! The first thing that suggests itself is the remarkable experience of Paul, who says he "was caught up to the third heavens and heard things unutterable," and not to be related; but our brother knows no law of that nature, but the law of his own being, and that says, *relate*—"dare to do right," and these beautiful gems come to light. "It is not the objective being to whom we appeal that wings the blessing, it is the hungering and thirsting. In a hungry soul there is a vacuum, and as the drooping lily drinks in the rain-drops, and the dew of night, even so the hungry soul in answer to prayer, is filled with divine essence. Beautiful gems—strong meat—bottom thoughts and wonderfully suggestive; rooting in the unity of God, and recognizing the omnipotent power existing between want and supply, between parent and offspring, as well as that nature is a sequester being, the universe composed of thought forces, that will not allow her children to want sincerely long, but instantly rushes to relieve—to fill the vacuum, to restore the lost balance. And thus you have it, from materialism to Spiritualism—all due to friction! Thanks for friction!"

Then let the mills of God turn round,
For purity or pelf;
And when the ponderous wheels don't go,
Just turn the crank yourself.

Coldwater, Aug. 10th, 1880.

The Spirit-World.

Now I will continue my history. This, then, was my experience—that kind deeds and loving words be stowed on earth had their reward on entering these spirit-spheres, where love and gratitude, and kindness and affection reside. Oh! the love I received was marvellous, and you would be astonished were I to tell you the numbers who came to welcome me; much more wonderful was that to me than almost anything else that I saw in the Spirit-world at my entrance, much more wonderful where everything was wonderful, but to my eyes and heart that exceeded the m all.

Oh! the gratitude was great which I felt at being made the object of so much love and attention in this spirit sphere, where so many beautiful and beloved forms and so many high and exalted minds, much more worthy of regard and consideration than myself, came in crowds to meet me and help me in my restoration to strength and power. So great was my astonishment at the number of great minds who condescended to help me in the spirit sphere of love and wisdom; so great was my astonishment that I remarked upon it, and they answered that "humility was the only badge which would denote the true nobility in this land of soul aristocracy." I have said that was the uniform answer they all gave me in the Spirit-world.—*Spirit in the Harbinger of Light.*

Religio-Philosophical Journal

JOHN C. BUNDY, Editor.
J. B. FRANCIS, Associate Editor

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Mythology Among the Hebrews.

To the many thousands of persons of moderate or competent scholarship throughout the country, who are seeking for more definite and demonstrable views of the origin of the Jewish Scriptures, as one important link in the study of the origins of civilizations and religions, we can render no greater service than to call their attention to Dr. Goldziher's "Mythology among the Hebrews," translated from the German by Russell Martheau, and published in London in 1877. Although the work has been three years before the public, circumstances had prevented until recently our giving it that critical attention which is necessary to justify the expression of an opinion upon its merits. We are satisfied by our perusal of it, that no scholar, whatever his previous training in the Scriptures, or in Hebrew exegesis and history may have been, can feel satisfied with his knowledge of the Old Testament until he has carefully gone over, through and into, Dr. Goldziher's wonderful, penetrating and yet circumspect and candid inquiry into the origin of Hebrew myths. No man ever wrote more completely in the scientific spirit, or untrammelled by the desire to establish any other theory than that which the facts themselves make clear; and we may add that no writer whose work has fallen under our view, exhibits such copious and diversified learning, not only in tracing the origin of Hebrew words but in comparing myths which he involved in them, with cognate myths in the other oriental languages and races. To give any thing like an analysis of this work, or even a synopsis, would be far beyond the limits of our space and time.

In brief, Dr. Goldziher seems to attach the mythical character to nearly the entire Jewish history prior to the period of King Josiah, though he regards the captivity of the Jews in Egypt as founded on verifiable historical events over which a coating of mythological varnish has been applied.

The thread upon which the myths of Cain and Abel, Tubal-Cain and Jabel, Abraham and Isaac, Abraham and Sarah, Jacob and Esau, Esau and Laban, Leah and Rachel, Enoch, Sampson and others, are strung, is the same story of the supposed conflicts or loves of nature, which have been shown to monopolize the field of Hindoo, Egyptian and Greek mythology.

It would seem as though the minds of the early peoples, shut out from both the satisfactions and limitations of science, were absolutely unchecked in their power to exercise the imagination. Hence they revelled in a world of mystical and poetic legends, founded upon theories of causal relation or supposed fitness, which for us the colder and remorseless march of science, even among unscientific people, has utterly obliterated. Hence a deep poetic imagination is as essential as great attainments in philology and comparative mythology, to enable any modern to apprehend an ancient myth, and many of us are inclined to doubt whether the plain shepherds of Chaldea or Khoristan, could have been such fanciful and ingenious dreamers as modern scholarship is claiming them to be. But just as to-day, millions of persons believe and repeat the Newtonian theory that gravitation swings the earth around the sun, though only a few hundred can comprehend the calculations of the Principia which furnish the clue to the belief, so, among the ancients, millions must have repeated the theories of Jacob and Leah, or Abraham and Isaac, where one attached to them the mythical significance out of which they grew. Indeed, scholars as advanced as Comte and Renan have been so far overcome by the absence of some of the external ear marks of mythology in the Old Testament, as to assert that the Jews were monotheistic and without mythology from the beginning. Max Muller has doubted the latter, and denied the former of these propositions, and has distinctly asserted the myth making instinct to be universal. But so little progress has yet been made in the popular mind in resolving the Semitic myths, that millions of readers of the Bible

would be not less surprised to learn that most of the stories of Genesis and Judges are myths concerning the sun and moon, night and day, storm and shine, sunset and sunrise, than to learn that the capture of Major Andre was a myth designed to set forth an eclipse. Nor can any effort to exhibit these myths, stripped of the philological arguments on which they rest, do them less than the most absolute injustice. As well attempt to give an idea of Homer by stating who was killed in his fights.

Dr. Goldziher holds that in the origin of civilization, the passage of men from the nomadic or shepherd life, to the agricultural, is accompanied by a change in human thought from a state of supreme reverence for night and its phenomena, to a supreme reverence for day, and especially for the sun. In the nomadic or shepherd life, at least as Dr. Goldziher shows it to exist in Southern Asia, in the regions of ancient Chaldaea, Arabia, Babylonia and Iran, the cool and pleasant night is given to activities and the sultry day to rest. The flocks are moved at night. By day the shepherds keep to their tents. Hence the Jewish idea of regarding the night as preceding the day, which is so prominent in Genesis. In this period the gods most worshipped are those of the night, the stars, the darkness, silence and especially the moon.

But as society passes to agriculture, man, factories and the building of cities, the day and its god, the sun supersedes the night in the worship of the people, and all their names allied with worship identify the sun with the beatitudes of fecundation, fertility and beneficence, and associate night with evil.

Struggles between the shepherd races and the Agricultural races, or the nomadic tribes and the cities, therefore, take the form of conflicts between the night gods and the day gods.

Dr. Goldziher defines the meaning of the word Abraham or Abrahim to be "The High," the name given to the Nightly or clouded Heaven, the delight of the nomadic or Bedawi races, as distinguished from the heaven in which the sun shone. The references to the innumerable hosts of his descendants apply to the stars between which and a numerous posterity the Bible sees a constant analogy. Yisachak (Isaac) Abraham's son means etymologically the laughing, smiling, shining or bright one; i. e., the sun. The sacrifice of Isaac by Abraham consisted in the extinguishment of the bright shining one at sunset. His rescue, by the substitution of an animal caught in a thicket, and restoration, typifies the daily reappearance of the bright and shining Yisachak after being offered up to the starry night. In the story of Joseph (Yiphtach) sacrificing his daughter the same story is exactly reversed. Yiphtach is "the opener," the beginner, the morning, and is an appellation of the sun. In the evening he gives birth to his daughter the sunset sky or brightness; in the morning this same ruddy aspect of beauty, which is not distinguished from the evening glow, which exactly resembles it in appearance, is sacrificed and slain by the very ardor which brought it into being.

As Isaac (Yisachak) means the laughing day; Rebecca (Ribbika) means the fruitful earth. The names are nearly interchangeable with Jupiter and Juno, the former representing sun and the latter fertility. The wife of Abraham (the night sky) is Sarah (Ashera) or wandering, one of the names of the moon. As Yisachak (Isaac) is the opener, beginner and the bright one (p. 97). Jacob (Ya'akob) is he who follows his heels. Night is the after follower. This method of language has to be traced through numerous cognate languages, and myths to make it effective. It is not our purpose to do more than indicate the direction in which Dr. Goldziher's book tends. It applies to the book of Genesis the methods which Prof. Max Muller has with so much success applied in Aryan Mythology and with the like results. While it is impossible to embrace in brief compass the resources of learning and history essential to produce conviction, that the stories of Adam and Eve, Noah and his sons, Abraham, Isaac, Jacob and the rest are myths, poetic compositions illustrative in a fanciful way of the phenomena of nature, those who challenge the conclusion would do well to master Dr. Goldziher's book. Annexed to it, as an appendix, are two essays by H. Steinthal, Professor in the University of Berlin, on the Legends of Prometheus and of Samson.

A Michigan subscriber seems to feel rather nervous over W. F. Jamieson's description to materialism. There is probably no other Spiritualist who has any anxiety about the matter; unless it be a fear that by a character of these periodicals some character of the self-styled "Professor" he lands once more within the spiritualistic fold. In common with other light-weight vegetarians and free lovers, Jamieson finds the spiritual field uncongenial to his taste and unprofitable. Every man finds his level and Jamieson has finally got down to his. Let him rest in undisturbed obscurity; he is not a subject of sufficient interest or importance for Spiritualist papers to notice, and not respectable enough either in character or ability for a Spiritualist to debate with.

The annual meeting of the Spiritualists at Georgetown, New York, was held on the 18th and 19th. Mrs. Gardner, of Rochester, was the principal speaker, and from a letter received from Mr. Julius Hill, we learn she gave good satisfaction both as a speaker and test medium. Mrs. Gardner spoke at De Ruyter on the 20th.

The Spirit-world and its Relations to the Spirit.

Were one world in the universe a hell,
 Were one soul in all of God's vast universe
 Damned hopelessly to everlasting pain,
 'T would be the torturing atom that incenses
 The vision. Every world and every sphere
 Would weep in woe's sympathy with woe,
 The consciousness of all created life
 Would yearn and grieve and anguish. God himself
 Who, in the universal consciousness
 Dwells throned and radiant, would receive no joy,
 But only grief, from his fair universe. — Harris

Knowing, as Spiritualists well do, that not a single soul in all of God's vast universe can be irretrievably lost, it would be exceedingly difficult to even imagine how a sensitive human being would feel, much less a God, if the case were otherwise. The probability is, however, that the poet Harris, who at one time seems to have been divinely inspired, has presented in the above a clear and concise conception of the painful feelings that would probably be realized by human beings, if one soul were "damned hopelessly to everlasting pain," and also imagined—whether correctly or not, we cannot tell—the extent of the grief of God under such a trying ordeal—the loss and complete ruin of one of his own children! The Spirit-world, however, the future home of the whole human family, has been so wisely arranged, that a most perfect adaptability exists between its respective spheres and each soul that is permitted to enter there through the instrumentality of the change called death, and whatever the condition of its moral and intellectual status, it will still find itself under the dominion of law. "If we think," says Tuttle, "that we are leaving the province of order and control of established principles when we pass from the material to the so-called spiritual, we labor under the greatest possible mistake. As the ultimatum of the material universe, the spiritual is governed by the same established principles, modified by superior conditions."

The perfect adaptability of the different localities in spirit-life to the various grades of human beings—savages, barbarians, half civilized and enlightened—show us that an arbitrary law exists, forcing or attracting each spirit to that realm for which its nature is especially designed. This fact certainly ought to be an incentive for each one to continually strive to expand the mind, refine the feelings, and elevate in all respects the standard of morals and aspirations, for each advancement that one makes while on this mundane plane of existence, has its corresponding advanced locality for the reception of his spirit, should death at any moment occur. So arbitrary is this law, as illustrated by Dr. Crowell, that "good spirits as a rule are unable long to remain either on earth or in the second sphere without inconvenience; they cannot successfully resist beyond a certain point the depressing adverse influences of either plane; while on the contrary, were the lowest spirit with all his imperfections, introduced to the realms of bliss, he would only find his misery increased, and would avail himself of the first opportunity to return to his own plane where his surroundings would be in harmony with his own feelings and condition. Heaven to him would be a worse hell than the lowest spiritual sphere."

Each succeeding sphere, commencing with the very lowest in the Spirit-world, presents additional attractions for the soul to progress and become a participant in the superior advantages therein furnished. Each sphere in the grand ascending scale, beckons to those occupying the next lower ones, to so purify their moral and spiritual natures that they may be able to advance. Those occupying each higher plane in spirit-life are repelled from, and have no desire to go to (only as reformers or to lend assistance), the various spheres beneath them, while they have every incentive to prepare to ascend to higher planes, being constantly attracted thereto. Repelled from the lower spheres and attracted by the higher, each one as an absolute necessity, must advance—it is unavoidable. But each one should bear this fact in mind, "That great men (says Davis), so-called, while on earth often lose what was considered the properties of their great reputation." It is instantly stripped off from some of them, and they are not known, named, nor bowed to as "distinguished men." Great men, so styled on earth, are of no consequence in the Summer-land; neither king nor queen, nor prince nor princess, are known as such, for all go there clad in their true peri-spiritual garments, and not in the costly habiliments you procure at a Stewart's." It, therefore, may be considered an established fact—an axiom—that the only way for a mortal of earth to prepare himself for an exalted position in spirit-life, is to banish selfishness as far as possible, and to assist those less fortunate. By elevating others, by rendering their pathway in life more smooth, and making sacrifices in their behalf—his spirit in like proportion is benefited and consequently advanced in unfoldment.

The character of one's life here, his aspirations, his daily pursuit, and his efforts to benefit in some way those surrounding him, invariably determine the position that his spirit will occupy in the Spirit-world. The philanthropist, the one who has banished selfishness, and who toiled unceasingly to elevate humanity in the scale of existence, when his immortal spirit shall have been liberated from its tenement of clay, "he enters on a new and glorious existence," (says Crowell), soars into boundless freedom through realms of celestial beauty and brightness, drinks in wisdom and knowledge at every breath, while every thought, every aspiration, is tributary to his happiness, and he is amazed that he could ever have been so blind, so groveling, as to seek his highest gratification in things of sense.

Every lofty aspiration, every noble thought, every rational hope, will then be realized, and every prophecy of the soul will then find its fulfillment."

Those who labor unconsciously for the advancement of the glorious truths of our philosophy, who are instrumental in illuminating minds darkened by error and superstition, and who are message-bearers between the two worlds, when their work shall have been completed and the spirit liberated from its earthly tenement, what a glorious greeting they will receive as they enter their future home—angels made glad by their ministrations, and overflowing with thankfulness in having been able to transmit to some loved one on earth a message through them, revealing the fact that they still live and feel an abiding interest in those they left behind—they will receive their instruments with anthems of praise and rejoicing, welcome the new born spirits to the transcendent beauties of their spirit-home!

Swedenborg and Spiritualism.

St. Louis, Mo., Sept. 4th, 1880.

To the Editor of the Religio-Philosophical Journal:
 I read your paper every week and find much in it that interests me. Will you please state in your column in what estimation Emanuel Swedenborg and his writings are held by modern Spiritualists. I am an inquirer seeking knowledge, and know but little of either modern Spiritualism or of Swedenborgianism, and will be glad to have my question answered in your paper. Respectfully yours, H. K. W.

Emanuel Swedenborg evolved a perfectly definite theology and a perfectly definite religion. His theology, i. e., his doctrine of God,—is anthropomorphism, which means (see Webster's unabridged) a representation of God in the human form. His religion, i. e., his doctrine of the present and the future life—is orthodox, which means that the good and pure are everlastingly happy, while the evil and sinful are eternally in disorder and misery in the hells. Swedenborgians, consequently, are sectarian and fixed; they learn nothing new, for (as they seem to believe) there is nothing new outside of the revelations of their chosen leaders; and thus, except in the growth of numbers, the followers of Swedenborg are forever "settled."

Modern Spiritualism, on the other hand, is fixed to nothing sectarian, and is led by nobody. It is full of novelty, freshness and vigor. Tests, not texts, are dear to its heart. It is so far an unincumbered real estate—contested by all its heirs, nevertheless—with "personal immortality" as its central white spot, or bulls eye; but with no certain God, with no certain heaven or hell, "sans teeth, sans taste," etc.

Spiritualists generally look upon Swedenborg as having mediumistic gifts, but in whom the spirit control was so strongly tinged by his antecedent theology and his poetic imagination, that the result, like the view we get in looking into a kaleidoscope, is more beautiful than trustworthy. A kaleidoscope takes a few bits of broken glass, bent tin and old nails, and by placing them where the eye will see them reflected from the interior of a cylinder of mirrors, it astonishes and delights us, so far as we retain the child-mind, by the endless diversity of geometrical forms which we think we see. When we look into the other end of the cylinder, however, and see that the vision of beauty is made up of a few beggarly bits of broken wares, to which all the beauty is imparted by the geometrical medium through which they are reflected, we are compelled to set it down as a toy to which children may resort for beauty, but not as a source from whence the critical can get such authority concerning doubtful points.

Swedenborg teaches that heaven is in the form of a man; that the several parts of this form are redeemed spirits; that Christ is all there is of Heaven and of God; that he stands in the relation toward the redeemed, of a whole toward its component parts; that Satan occupies the like position toward the lost or the hells; that in the Trinity are three principles, not persons, of whom the Father is love, the Son is wisdom, and the Holy Ghost is the divine operation or energy.

While he purported to get these and many other revelations through the ministrations of angels, his visions were all subjective—they did not purport to bring him into contact with any real and veritable persons whom he had but recently known in the flesh, nor were they ever accompanied by any phenomena observable to the senses of those around him, such as characterize modern Spiritualism. He remained in his room for long periods together, during which periods those who entered found him in a condition of depressed animation or catalepsy. He had a trick of suspending his breath, which superinduced these trances. His sleep at the beginning of his seership was bad, and his dreams formed a considerable ingredient in his supposed inspiration. For the first eighteen months of his seership, his mind was unsettled and his mental health not the best. He is alleged to have manifested clairvoyant power, and to have correctly seen events which occurred several hundred miles away. Still had he been a medium of spirit intercourse with the mortal world, it seems remarkable that no spirit of any person whom he knew in life, should ever have visited him, and that the materializations which were so clear to him, were invisible to those around him. All the supposed angels who visited him, so far as our reading extends, were the theological angels of Holy Writ, whose very existence is in many minds an undemonstrated hypothesis.

Some persons have been led through the study of Swedenborg's writings to modern Spiritualism. But we doubt if any considerable familiarity with modern manifesta-

tions of spirit power, is likely to result in implicit confidence in the genuineness of Swedenborg's visions, however much we may admire his theological system or poetic gifts, or respect his aims and integrity.

That Curious Vision.

Last week we gave an account of a curious phenomenon that occurred at Limerick, Ireland. As set forth the children saw a figure of the Blessed Virgin. The account then goes on to say that the infant Savior was borne on her right arm, and a rosary depended from her left. She seemed to rest on a white cloud upheld by two angels, who carried in their disengaged hands, branches of some description covered with foliage. The children were spell-bound and involuntarily offered prayers to the Blessed Virgin. After they had gazed on the vision for about ten minutes some of them ran to the convent to acquaint the nuns, but before the ladies had arrived at the spot the apparition had gone, the Virgin disappearing in the heavens. The children were found in a pale, terrified, trembling state, but all tallied in their account of what was seen, even to the description of the rosary, which they stated was large and white and the beads of which were far asunder from each other. More startling still was it to find that children distant from them in another part of the premises had also seen the vision. There was no wavering and no contradiction among them. Several of them were from thirteen to fourteen years of age, and it was impossible not to be convinced of their truthfulness.

Sandford's Sin.

Dr. C. P. Sandford, a lecturer quite well known in Iowa and Kansas, has been expelled from the Pleasant Valley Society of Spiritualists of Ottawa county, Kansas. He was proven guilty of debauching the children of the members, from little boys of four years of age to young men. Similar complaints are made against him by residents of Delphos, and others in Jewell county, Kansas. We confess great grief that this man who has fair ability and has always been a friend of the JOURNAL, should have sunk so low as to be practicing an unmentionable vice. We feel sure his brain must be diseased, and that he is a subject for pity and medical treatment. Nevertheless it is our duty to warn the public against entertaining him as a guest or employing him as a speaker.

The Inter-State Industrial Exposition of Chicago.

The Exposition here this year is fully meeting the expectations of the people. The exhibit of mechanical and agricultural implements, is especially fine, the Art Gallery is full of choice productions from our best artists, leading merchants have an elegant display of their goods, curiosities in the various branches of industry are met with in various parts of the building, and the music is excellent—in fact, everything is first-class, and every one who can, should not fail to visit the Exposition this year.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

"True Religion," a poem by Mrs. J. H. Harter, Auburn, New York. For sale by the author, price ten cents.

Cephias B. Lynn spoke in Clyde, Ohio, on the 22nd and 23rd ult. He lectures during October for the Second Society of New York City.

W. Harry Powell, the slate-writing medium, of Philadelphia, is journeying westward. He will be in Detroit this week, address him 204 Woodward avenue.

Maj. Thomas Gales Forster has received an invitation to visit and lecture upon Spiritualism in San Francisco, Cal. He intends to start about the first of October.

Dr. J. M. Peebles, who lectured to large audiences for the Second Society of Spiritualists in New York, during September, speaks in Stafford, Conn., the five Sundays of October, and week day evenings in the vicinity, upon travels, ethnology, physiology and hygiene.

Dr. J. K. Bailey lectured at Mohawk, N. Y., September 3rd; at Jacksonville, Va., the 12th and 19th; two Sunday meetings in Universalist Church at Readsboro, Vt., 13th and 15th; at Shattuckville, Mass., the 20th. He may be addressed in care of the *Banner of Light* office, Boston, Mass., until further notice.

Gulton says:—"A useful faculty, easily developed by practice, is that of retaining a mere retinal picture. A scene is flashed upon the eye; the memory of it persists, and details which escaped observation during the brief time when it was actually seen may be analyzed and studied at leisure in the subsequent vision."

A few days ago L. W. Getchell, of Rockton, Ill., passed to spirit-life. While sitting on the depot steps seemingly without a moment's warning or a word to his companions, his hands dropped listlessly by his sides and leaning his head over in the arms of one of the boys, he made but a gasp or two and died without a struggle. Mr. Getchell was a firm believer in Spiritualism. His strong and generous hand was ever open and active in the relief of distress; his life gave to him the greater pleasure in supporting and raising the weak and strengthening the strong. To do good and live in harmony with infinite law was his religion.

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ROMANCE AND GENERAL REFORM

NO. 6

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DIXON.

(Continued.)

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ASTRONOMY ON SIDEROS.

Astronomy to the Siderians must have been intensely interesting. The immense and eccentric orbit of their world gave them opportunities for observing the planets such as we never have. There must have been times when the Earth, Mars, Jupiter, Saturn and Uranus were quite near to Sideros and magnificent objects in its sky. The asteroids and the satellites of the planets must also at times have been favorably situated for study. The following examination describes an observatory and its operators in Copper City, which was very near the region first described by the psychometers, and near the western boundary between the Japerians and the Siderians.

"These people made passes through ranges of hills with water. I see where they have brought the water of a river to make a path through a mountain. They are making a road for the electrical engine. The road by the river was too far around.

"There must have been a glacial period here or something like it. The hills are rounded and boulders lie over them and on the sides of the valleys. This is a queer country geologically. There are lava blocks and boulders lying together. On one side of the valley the hills are low and rounded, on the other side there are great craggy mountains. It rains a great deal on the mountains and but little in the valley.

"Those tall spire-like buildings were used as observatories. There are telescopes in them, but they are small. The magnified image is thrown upon a plate of glass, so that the observer can look down upon it. The astronomers are mapping a globe as it turns, a little at a time.

One is a chief and another takes it down. (These are yellow people). They have a theory that the sun is getting colder. It seems to be almost a certainty in their minds. They have made observations to satisfy themselves for a long time. They use an elevator, with a car like a double swing, for going to the top. I think this must be the town I have been in so often.

"I think the sun is of a deeper yellow than now. The horizon has a yellow tinge all round, but less in what I call the north. The light here would injure our eyes.

"The observatory is 200 feet high. They could have no such gales as we have or it would blow down. They had very exact instruments and took all the time necessary to do things well. They had clock-work to keep the instrument on a star. It is very small, but does its work well."

"Can you look through it?"

"No, when I try, I come back to the earth.

"They are watching some planet that has an orbit nearly circular. There are long periods when they do not see it. It seems to be a large planet, as large as Saturn, but it has no rings. I can see by the map that they know where the mountains are. There is one moon attached to it; I do not know how many more. The drawing of the planet is about a foot across; it is on a table under the telescope.

"I see now a map that is completed; it is slightly flattened at the poles. It has a great deal of land—half land. They have only one hemisphere. I get the impression of three moons. The observatory is in one of those gardens I described before.

"This astronomer dresses in a long gown. He is old, but very erect. He has a very large perceptiveness. He has a large forehead and his head is high near the centre. He looks much like a Caucasian; he is only slightly yellow. His steps are slow, but his mind is quick. One man puts a cape on a continent that is not there, and he corrects him. They have been up all the long night. That planet makes a revolution in less than a night. If it is Jupiter they are beyond it; it will soon be between them and the sun. They have one hemisphere well mapped. One part of the continent is spoiled; there must have been clouds over it. He has trouble to get the high mountain ranges right, owing to the clouds. They have made several maps of the same planet, and he is comparing them one with another.

"I obtain a strong impression of spirit-intercourse from this man. The people pay more attention to scientific men than they do to any other class. This man often talks to the people. Some persons are trying to make difficulty among the people. They are opposed to him. They want a different form of government. They have, however, very little government. There is very little crime committed; murder is extremely rare. The low, Arab-like people are the most vicious. They are treacherous and revengeful.

"I get an impression of a spirit being there with him, after the man went away. It was not unusual.

"A handsome old woman comes up; it must be his wife. She playfully pushed him to the elevator. She pulls the curtain down. They can take the whole top off; sometimes they do and shut things up. The person that goes up and down in the elevator controls it. She touches the spring two or three times and goes down very fast. He is timid. There seems to be an elastic substance at the bottom; the case bounds up, it went so fast. Several persons in the stair case are waiting for them. They are very musical talkers. There is very little sickness among them; they have learned how to take care of themselves. This man and his wife are lively as children. He is good-natured and would let a man talk to him for an hour; she is energetic and gets him through the crowd in a short time.

"He has a son that is clerk in some of the public buildings, perhaps he is Secretary of State, or something of that kind. He considers the examination of the stars a poor business. He is misanthropic like his mother. Most of the people seem to be materialists. These people live in a nice house near the observatory. They do not cook in it. That is done in the neighborhood. His wife is a good magnetic healer. That seems to be her principal business. I can get at their ideas. He complains of being tired; the son says he ought to be, to pay him for sitting up all night.

"The books here are oval and bound together in one place only.

"That elevator was run by electricity and the control was in the car, so that persons in it could stop it instantly and even go back again before they reached the bottom. These people used a great deal of asphaltum."

SPIRITUALISM ON SIDEROS.

The next examination is a very interesting one, referring as it does to a subject that interests almost every one. A dog cares nothing about to-morrow, and the lowest savages may care nothing about a future condition of existence; but nearly all persons as high in the scale of being as a Pagan, do. We have among us, indeed, some thinkers who say "one world at a time," but they might as well say one day at a time and refuse to take any thought for to-morrow.

The city to which he refers in this examination is Spirit City. It was a port on the Mediterranean Sea,

about 75 miles from its northeastern extremity on the northern side. It was frequently visited by the psychometer and its people described long before we knew where it was located. Spirit City was the centre of a great manufacturing district and its people were unusually intelligent.

"I am at that city where I have frequently been. There is a high hill with a smooth road, down which people go in carriages at a very rapid rate and up by an elevator. There are flying machines here by which people can go for short distances. They are attached to the person. By running and jumping off heights they can go a good way. It is only the more reckless who attempt it. I saw one man who was killed by it. The people make many experiments in flying, but are not very successful.

"The people in this section are very progressive. They are not a pure yellow; there is a mixture of what I call the Arab element. The people have boats that go entirely under water, when they desire it.

"Among the better classes there is quite an idea of Spiritualism; the faith in it increases as they progress. They have been a nation of materialists for a long time. They have many statues of persons that they admire, but I see nothing that they worship. There are people on this globe that do worship, however; they are a browner people living at a long distance to the northeast. They worship no visible idol, but they have priests. They are civilized and have splendid buildings. They are not as good looking people as the others."

"This examination was made before the psychometer knew of the existence of the Caucasian race on Sideros. The brown people to whom he refers were allied to the barbarous tribes that lived upon the head waters of the large river that flowed through River Lake.

"I see now a place into which the first people go. There is a dim light and they make no noise. It is light enough for me to see the room and their faces. They have delightful music here, but I can see nothing that it comes from. It is superior to anything I ever heard on our own world.

"A light starts from the floor and a man appears; he is of a remarkably fine appearance; he comes forward; there is a light behind him. He is dressed as the other men are. He speaks in a musical voice. Now he begins to fade, his voice goes fainter and I see him no more.

"Now, I see a young girl who floats above the floor all round; her eyes are closed and she seems unconscious. She is 15 or 20 feet from the ground. When she comes down, there are flowers all around her; I cannot see where they come from. They look like violets and are fragrant. This was in the night, but it was light enough for any one to be seen and recognized.

"The seats in this building are raised like those of an amphitheatre. Now a woman comes out in the same way; there is a light behind her. Her face shows very plain. She holds a wreath of flowers in her hand. There is a bar of flowers across the wreath that has some meaning.

"When these people cheer, they give a kind of whistle. She disappears instantly when they do that. The light grows larger and stronger and she comes out again. She turns round slowly, so that everybody can see her. The young girl (that is the medium) is unconscious all the time that this goes on; she is lying on a kind of bench. Everything is in plain sight.

"The woman has a little boy with her now and a circle of children form around them. They sing delightfully. Their backs are toward the centre. Those on the side farthest from the girl disappear first and the lady alone is left. The children come out again, float above the floor and sing sweetly. As they rise they form a spiral and disappear. The lady is left alone; the light becomes faint, so that she can hardly be seen.

"The light is now very bright, everything can be seen almost as plain as day. They turn on the lights full blaze and it hardly increases the light, and still she remains. They know her very well. She says my people very often."

He means, of course, in words of their language that have that significance in ours.

"She uses a word that sounds like Para or Tara, that I think means life. She spoke for 20 minutes after the children left.

"When she leaves, the people commence to go out. An old man stops them and speaks. The girl becomes conscious and they carry her off. The people pick up the flowers. The old man is, I think, president of the country. These people control a large country. Many cities centre here. Many of the men who were present, were senators. How they whistle and make a rattling noise with the tongue! The president acknowledges that he had been an unbeliever. He makes them laugh by some reference to the flying machines.

"They had tried many times to have this done in public before they got anything. This girl was mobbed once. Once they met and the crowd outside kept up such a noise that the séance was a failure. They met again with an audience of about 120 and succeeded, and then with more and more. It was almost public at last, but invitations were given out."

MASKED BALL.

Another examination of the same specimen: "These people have peculiar meetings and balls in this little theatre. The seats are all removed, except around the side. Men come in dressed as animals; they are operated by mechanical arrangements. Most of them seem to be imaginary. One giant has snakes all around his head, hissing and squirming; there is an ordinary man inside who guides the movements. This seems to be a kind of masquerade ball, but there are so many hideous things, it looks very strange.

"After some time the machines are set on one side and the men and women meet together. Some of them have strange dresses on. There are many kinds of musical instruments here. The people form a great ring; they swing out, step up together again and then retreat so as to form a figure like a flower, expanding and closing. It requires long practice. They make stars and flowers of various kinds, keeping time to music. Now, they divide and form into two flowers and then four, and then subdivide into little parties and rest awhile. There are many old men here, but even they are active. The old president is here and is quite jolly. He only dances for a short time. The medium is here; she is generally in the centre with two or three others.

"Machines come in that are spread out for lunch-tables; there are many of them. They seem to go around of themselves; I cannot see how they are guided. One stopped; they took it out of the way very rapidly. It commences to hiss and they are afraid of it. A young man runs up and pulls out a knob and gas escapes. The people return. A box near the floor contains the machinery.

"The machines came in and went around and the first stopped near where it came in and the rest in their places.

"There is a great deal of fruit here, that comes from an island in the sea. After the supper the dance goes on again. The dancers form in a crescent, make oval figures, and then pass through each other, when all seems to be in confusion till they reform.

"One man is dressed like a great cat; he is a good dancer. His face is seen, however. He has feathers instead of hair. He seems to admire the girl medium. I do not

like him. She receives much attention. She is beautiful, and is healthy and lively. She lives in a community. Her father is a very intellectual man; her mother is dead. Her father speaks a good deal in public and is, I think, a senator. He tried to prevent her practicing as a medium, but he does not object now.

"There are several good mediums in the city; one a young man. The Spiritualists do not form factions here. There is no coolness between mediums. Meetings are held here every ten days.

"This building is a temple, out of the crowded part of the city, erected by the people of Africa or twenty communities.

"There are photographic papers here; the picture of the girl is in a good many of them. What was done, the other night is considered quite a wonder. The capitol building is going to be fitted up for a spiritual meeting, where many mediums will be brought together.

(To be Continued.)

Communication from Nebraska.

To the Editor of the Religio-Philosophical Journal:

From the plains of Nebraska, I send you greeting. The beautiful rolling prairie of the south-eastern portion of this young State, are being rapidly brought into cultivation, and the dwellings, groves and orchards of the thrifty settlers, dot the country in every direction. With a soil whose fertility is unsurpassed, a plentiful supply of water (droughts no more frequent than in Illinois), timber in moderate supply, coal just being discovered, a salubrious climate, railroad facilities to the East and to the West, and an active, energetic, intelligent and moral people, South-eastern Nebraska has a bright future before her.

At present, the lot of your correspondent is cast among these people of Salem, Richardson Co., where I am engaged as principal of the graded schools. The schoolhouse is the largest and finest looking building in the place—a good omen. The schools are liberally sustained, well patronized, and will compare favorably with any in the East. The population is mostly composed of people from Wisconsin, Iowa, Illinois, Indiana, Ohio and Missouri, though there are some from the New England and Middle States. Three churches are here, each vying with the other in the effort to get the greatest number of communicants, and so serve God, and save souls. As heretofore, and always, your correspondent is doing his best to serve man, believing with Franklin, that the most acceptable service to God is that which most benefits man; and believing further that souls are saved only by such a harmonious development of their powers as shall lead them to choose right conduct rather than blood, to enable them to escape the consequences of sin. No! "God is not mocked," even by the "vicarious atonement" myth! Contradictions occur nowhere in all the universe. Effect, regularly, unceasingly and very patiently, follows cause. Through the beneficence which gives pain for every infraction, man will at length, far off it may be, learn that to be impelled by love and guided by wisdom, will alone bring—not abolition from the effect of past infractions, but salvation from the effects of future infractions, simply and solely by ceasing them.

Everywhere that my journeyings take me, I find a growing spirit of inquiry and consequent liberality on the part of the people. Under the moving influences of the age, the churches, too, are growing more spiritual, and in response to the demand, the pulpit is slowly supplying the laity with a more refined and nutritious element for the spirit, than creeds, ceremonies and dogmatic doctrines. Here and there, "his true, is one who still clings to the "blood and thunder" the "fire and the water," and all the "forms," but he is left more and more to wonder why the number of his communicants diminishes rather than increases, and why his prayers (?) are unheard or unanswered. The principles of progression, however, is ever active in its divine beneficence, whether man perceive and acknowledge it or not. In the material universe, it is now believed by many, and the greatest scientists of the age are bemoaning its beauty and advocating its truth. It is no less active in the spiritual universe and (under its action) the day is not far distant (to some it has already dawned), when the popular worship of our time shall be seen to be as gross, relatively speaking, as we now regard that of Abraham's time, to have been when the "sacred smoke" of roasting lamb, blood, and entrails, was fondly (shall I say thoroughly) believed to propitiate the favor, or satisfy the anger of an offended Deity (?). So man climbs the infinite heights of eternity. This era of our planet's progress finds him here just developed into youthhood. Let this youth not adopt a scolding tone, nor a harshly overbearing demeanor toward his infancy, he proudly saying, "I am holier than thou!" Let him rather remember that infancy was an inevitable prerequisite of youth, and let him wisely prepare for that glorious manhood which universal progression shall bring to all earth's children in the golden future.

Coming west, as I did, under direction from higher spheres, I shall gladly report from time to time through the JOURNAL. I cannot refrain from giving, in this connection, an extract from a letter from my companion, Sarah A. Cook, in Illinois. She says:

"The Religio-Philosophical JOURNAL comes now every Saturday evening. It is like the returning of a dear friend after a week's absence; and I gladly read and look over the numerous headings of articles from well-known writers. I settle down to read that one on first page, from the pen of Mr. Barton. It seems to me her remarks upon Christian Spiritualism are the best, if not the most logical, of any of the late articles on this subject, because they are free from this flinging of sharp words towards any one, although I find something to admire in all, especially in the articles of J. B. Buchanan, Henry Kiddle, and others of like worth. Perhaps, after awhile, we shall have something about 'Christian Integrity' or the 'Justification by Works,' or 'Where and When Should a Religious Life Commence?' It seems to me these subjects would be to us like teachers to children, whom we ever have with us and whom we ever find ready to receive knowledge when given in the right way."

"These criticisms, which have of late been current through the JOURNAL, may give pleasure to a few combative minds, and may do good to many who like discussion; yet I think they should be free from angry thoughts towards each other, or else they will lose their proper influence. For it is said (am I right?) 'Whom the gods condemn, they first make mad.' If this be not quoted rightly, I will call it my own, for it seems true anyway."

"I find J. H. Mendenhall a pretty close critic. He certainly deserves credit for his love of truth, and advocacy of the principles of spirit-communication. "I think a rational Spiritualist is the rarest of the age. There are so many subjects diverging from a spiritual standpoint, that we are too often running off and losing sight of our corner-stone—building too many air-castles which will soon be blown away. "But, then, man will eventually rise when he is willing to take up those living stones of truth, justice, and mercy, and bring them to this altar, the head. Then will we see a temple whose foundation is goodness; whose builder and maker is God—in man, not out of him."

C. W. COOK.

An Honest Conjuror.

Conjurors of the first order must be men of very keen apprehension, and of more than ordinary quickness, foresight and judgment. Therefore in their honest evidence of more than usual importance; as in the case, for instance, of Professor Jacobs, the *fakir* prince of prestidigitation in France, as M. Bellenfant is in Germany. Both these gentlemen have given their adhesion to the fact that Spiritualism is above their art.

Spontaneous Manifestations Previous to the Advent of Modern Spiritualism.

BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal:

You will remember publishing some weeks since, a short article, "The Departure of Two Loving Spirits," which was related to me in confidence by a friend of many years standing, and for whose truthfulness I can fully vouch. I had yesterday a further conversation with this somewhat reticent friend, and was favored with a statement of other experiences had by him years previous to the initial phenomena occurring at Hydesville.

In the introductory remarks to the former account, it was explained that my friend is not publicly known as a Spiritualist, but appears to be a natural or spontaneous seer. As a business man of the world he is not one of the "goody-goody" sort, for whom religious people, so considered, would anticipate special spiritual gifts. Related for a sample case, therefore, it illustrates all the better what students of spiritual philosophy have long observed that the aptitude, so to speak, for such gifts, is more constitutional than dependent upon any kind of miraculous favoritism. My friend's experiences have also satisfied him of the interesting fact, that any kind of intemperance or transgression of the laws of health, whereby the tone and purity of the system becomes impaired, lessens the ability to receive spiritual impressions or to perceive spiritual beings.

But to the narrative: While seated alone, under considerable trouble of mind occasioned by untoward circumstances—not needful here to relate—a former tutor of his (a prominent instructor of Philadelphia for some years deceased) made his appearance, advancing from the street through the closed front door, he proceeded to open a conversation. They talked together for about two hours, not by word of mouth, but by that more perfect speech that spirits so well know. The visitor stated that he came at the request of my friend's mother, to encourage him in his perplexities, and that the person whose conduct was such an affliction to him, would trouble him no more, which proved to be correct. The spirit went on to foretell other occurrences of important personal interest to our friend, the complete fulfillment of which took place two and a half years thereafter.

When asked why his mother did not herself come, a satisfactory explanation was given, and the statement made that she chose him as a messenger, because her son, having confidence in his old tutor while on earth, would the more readily confide in him then. My friend further stated that the old teacher appeared clothed as formerly, and upon being inquired of as to this singular fact (as then seemed), and also as to whether spirits generally wore clothing, the old gentleman made answer that he came thus apparelled for the purpose of complete identification, and signified that it was not very important for him to know, specially about the clothing of spirits.

The seer does not consider this to have been a materialization, but a perception of the presence of the spiritual man himself. He tells me further, as sequel to the former account, that the "two loving spirits" therein spoken of, have since visited him a few times, mostly coming together. On one occasion, not long since, the last wife walked beside him in spirit presence, two or three squares, discussing matters of mutual interest and giving him wise counsel.

He appears to have a serene conviction, like the excellent Oberlin, that she is exercising the office of his guardian angel. I will add in closing, that this gentleman, who might stand in danger of being thought by some demented, if his experiences were publicly mooted, has the confidence of his fellow citizens sufficient to be elected to positions of public trust, and is about the last man you would select by appearances to be a spiritual seer.

A Few Thoughts About Spirits, From a Scientific Stand-point.

BY J. MURRAY OASE.

To the Editor of the Religio-Philosophical Journal:

Light is produced by the friction of the sun's rays upon our atmosphere and particles of matter floating in the air, hence all spirits whose place of abode is outside of our atmosphere are living in a state of material darkness to our physical senses, yet it may be radiantly light to the spirit vision. Light is positive and sets particles of matter in motion; darkness is negative and produces a state of rest; hence, spirit phenomena is more easily produced in the dark than in the light. Every spirit is a material substance, otherwise it must be absolutely nothing; therefore, it is subject to the laws of gravitation precisely as other material bodies. The more gross and undeveloped the spirit, the greater the specific gravity, hence the natural sphere of the low order of spirits comes within our atmosphere.

This difference in the degree of materiality of spirits produces the natural division in the spheres. A gross undeveloped spirit can no more pass to the abode of the pure and holy than we in the physical body can leap to the clouds above, and under the same law it is with great difficulty that spirits of the higher spheres penetrate our earth's atmosphere. It is to them, perhaps, like diving into the beds of the ocean.

Following out this theory we conclude that there may be truth in the statements of certain authors who claim that there are "water spirits" and "fire spirits," who live at the beds of the ocean and in the fiery billows beneath.

Passing upwards from its earth's surface we can conceive of a point where, for a spirit to pass, it must weigh absolutely nothing. That point would be between the attractive forces of the different planets. If this be true then a spirit of this earth must forever remain within the earth's orbit, unless it should be that in our comets there are provided means by which spirits may pass beyond the earth's attractive force.

It is often claimed that spirits transcend all natural laws by the action of the will. It is asserted that they build houses and cities, visit the planets, travel millions of miles in an instant of time, simply by the force of the will. A spirit destitute of a home, has only to will, and he instantly has a magnificent mansion filled with all the carpets, lace curtains and cushioned chairs, to suit the most fastidious. Spirits can will themselves from Jupiter to our moon, and from the moon to the north star in an instant of time.

For my own part I don't believe in this unlimited power of the will. I don't believe that any man's will power, either in earth or spirit-life, can overcome the laws of gravitation or transcend any one of nature's laws, for if such should be the case, we would soon have God himself willed out of existence. If a man could will a house into existence, he could, also, will other people's homes out of existence. I believe that everything that exists for the comfort of those in the spirit-life, has been the result of well directed labor, for otherwise these people of the other world would soon become a very lazy, indifferent, worthless sort of folk.

Columbus, O., Sept. 4th, 1880.

The life of Christ was a Poem—intense, fragrant and idealistic. Even infidels have been allured into profound spiritual languages in contemplating the idyllic scenes, and domestic purity which made the Bethany experience so beautiful. In my "Spiritual view of Diet," contributed to the *Psychological Review*, I endeavored to show that overeating is not only repulsive to refined nature, but the cause of the admitted coarseness and vulgarity of the age. Perhaps no front rank intellect so completely made earth his heaven, as the poet Shelley. Without the bewitching dance of tables, he was, *par excellence*, the most entrancing Spiritualist of modern times.—*London Spiritualist*.

Dr. R. J. Dickson, of whom we have frequently spoken in commendatory terms, is now at his home at Blue Island, Cook County, Illinois, one of the many beautiful and healthy suburbs of Chicago. Dr. Dickson is one of the most successful magnetic healers in the country. In addition to his gift as a healer he is a gentleman of refinement and culture, one whom it is a pleasure to meet and who does honor to his profession in every way. The doctor contemplates a discontinuance of travel and intends to treat patients at his home and to open an office in this city at an early day.

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JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, OCTOBER 16, 1880.

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NO. 7

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NOTES OF TRAVEL.

Interesting Experiences by Rev. Samuel Watson—Wonderful Manifestations Given at the Seance of Jesse Shepard.

To the Editor of the Religio-Philosophical Journal:

Having been requested to notice some things I witnessed during my summer trip, I venture with your permission, to trespass upon your columns for that purpose. My first Sunday in New York, I heard Mrs. Emma Hardinge-Britten lecture twice at Republican Hall. Many years had passed since I first heard her. She was the first spiritual lecturer I ever heard, away back in the days when Joel Tiffany published *Gotham*, a monthly devoted to Spiritualism, and Partridge and Brittan published *The Spiritual Telegraph*, the first spiritual paper I ever saw. She is one of the finest lecturers I ever listened to. I regret that she is going to return to her native land. We need such advocates of our philosophy on this side of the waters, all over our country.

Soon after I arrived in New York, I received a letter from that wonderful medium, Jesse Shepard, stating that his band wished to give me a "complimentary seance at Mr. Kiddie's, on Wednesday evening." I have just received an account of it from Mr. Kiddie, which I will enclose to you.

My namesake having failed to attend the camp meeting at Neshaminy Falls, a telegram was sent for me to come several days in advance of my engagement there. I gladly obeyed the call, and filled her hour on Sunday to an immense audience. I love those Philadelphia Spiritualists. It seemed like going home, meeting so many with whom I have spent time so pleasantly for several years. I remained till the meeting closed, and a grand success it was.

During the time, I spent part of three days in the city of "Brotherly Love," with our mutual friend, Bro. H. B. Channing and his estimable and talented wife. Here I met with Miss Mary Jones, who is being developed as a clairvoyant. She gave me some good personal tests, demonstrating her powers in this interesting phase of Spiritualism, called by Paul the "gift of discerning spirits." She was entranced for the first time one evening when we were sitting for spirit manifestations. She was first controlled by her mother, then by a number of others, giving evidence of their power to use her vocal organs to speak as though they were their own.

At the camp meeting I called to see Mrs. Patterson, of Pittsburg, who was on a visit to some relatives in Philadelphia. She is a fine independent slate-writing medium. A double slate is screwed together with a small piece of pencil put between them. After the writing is completed the pencil is found on the top of the slate. She gave me some tests in this way, and then wrote the following, purporting to come from my father-in-law and my spirit wife:

"I am often with you, and am glad to say that you will develop in your own home an entirely new phase. We ask you to sit an extra fifteen minutes each night, and you will be well repaid."

"I often write to you at your home, and I will help a few others to materialize in the open room within two feet of where you are sitting. There are wonderful things developing in your own home; so be patient. Bright spirits guard and keep you and yours from harm. We feel none of earth's petty jealousies, but know and understand right."

A prominent Methodist at Trenton, has been to see me, and made me promise to spend the night with him. After lecturing

in the forenoon, and Bro. Wheeler and myself at the pavilion in the afternoon, I made my way through the immense crowd to the station, and bid adieu to this lovely place. Mr. B. met me at the depot. He had quite a number of friends with him to meet me, and for several hours I was subjected to a pleasant catechizing by members of the church who had not been to the camp meeting. Early in the morning I am off for New York to look after my book.

My spirit friends directed me before leaving home, to visit Dr. Mansfield, as they wished to say something through him to me. I went to Hartford so as to be there to hear Bro. Joseph Cook's lecture. It fell greatly below my expectation. The next day I had a number of communications through Dr. Mansfield. I will make two short extracts, showing what they think of the Rev. Gentleman lecturer. Rev. Dr. Wilder Fisk wrote thus:

"We were in mass assembled last evening at the talk by that moral coward, who after continuously speaking of Spiritualism, and finding it did not meet with general favor, allowed himself to retreat and feel sorry for what he had proclaimed after an investigation which he could not gainsay at the time of the investigation. This man has disgraced himself in the eyes of thinking people; in other words the man—rather the coward—is dead, dead to the world at large; mind what I tell you."

Bishop Oley wrote:

"Be not in the least disturbed by that pharisaical cant, or moral coward who listened to last evening; but let it, rather, strengthen you in your faith of spirit life and spirit communion. The would-be wise opposers of the only evidence of immortality, see too plainly that their position is in danger of being displaced by a mighty truth which now shakes the foundation of all creeds from centre to circumference. They die hard, but die they will. Spirit communion now has a hold on the thinking era; even on the scientific minds of the age, and such is the progress now being made, that all others now antagonistic, must surely succumb. Again, I say, Brother, be firm and active in dispensing this truth of all truths, important wherever you may be. Yours with loving respect."

Mrs. Britten answered him the next night, as fully set forth in a late issue of the JOURNAL.

Returning to New York, I went to Lake Pleasant, via Boston. I spent some time very pleasantly at the *Banner of Light* office, with Bro. Colby and other gentlemen, including Mr. Epes Sargent, to whose lovely mansion in the suburbs of the city, I paid a delightful visit. I spent some time in the library where Mr. Cook had a communication written between a double slate held in his own hands, off from Mr. Watkins, the medium.

I need not say anything of Lake Pleasant, as you were there as well as at Neshaminy, and your readers are well posted in regard to those meetings. I must mention, however, that Bro. E. V. Wilson materialized at the Eddy seances a number of times. I attended one of them. He was the first one to come out. He looked about as natural as he did when I saw him there last year. He spoke distinctly as in earth life; said that he was permitted to come out first to open the circle. "I see," said he, "by that lady," pointing to one on the front seat near me, "a boy, her son, who has a broken nose." The lady said it was a good test to her, as she had a son as described. He came out afterwards, and conversed freely with us. I told him I was going to publish the communication he gave me through Dr. Mansfield. He replied, "I want you to do it, and also of my appearance here, and the test I gave to that lady." He said he was going over the country wherever he could find mediums through whom he could materialize. I attended only another seance; it was on Sunday afternoon, given by Keeler and Rothermel. The hall was pretty well filled. Everything seemed open and fair. They sat with persons selected from the audience to hold them, so that they could not move any part of their body or limbs without their knowledge. Hands with no visible body, looking as natural as any possessed by mortals, appeared in open daylight, took pencils and wrote messages to their friends, and handed them forth as naturally as mortals could have done. This was done with quite a number. Sometimes communications requiring several minutes for their production, would be written to friends who stood by and who recognized the messages as coming from loved ones who had long since passed away. The same law that enabled the fingers of a man's hand, seen at the feast when the holy vessels of the Temple were consecrated, to write the King's doom upon the wall of his palace, enabled their hands to write on paper given them by their friends.

But I must stop my writing, and hasten on to say that I fully endorse the article written by Miss Susan Johnson about camp meetings and conventions; I met her at Cedar Rapids. By the way, I have rarely met with a lecturer and lady, with whom I have been so much pleased. I have heard most of our trancespeakers, and I consider Miss Johnson among the best I have ever heard. You can bear witness, too, to her powers as a lecturer. She should be called to the most important places, where she would sustain herself and our glorious cause.

SAMUEL WATSON.

REPORT OF JESSE SHEPARD'S MUSICAL SEANCE BY HENRY KIDDLE.

Wednesday, August 11th, 1880, a remarkable seance was given by Jesse Shepard, the renowned musical medium, at the residence of Mr. Henry Kiddle, in the city of New York, which was attended by the following prominent advocates and disciples of Spiritualism, residing in New York, Brooklyn, and other places:

Rev. Samuel Watson, of Memphis, Tenn.; Hon. J. L. O'Sullivan, Dr. J. R. Buchanan, Mr. A. Demarest, Mr. Henry Kiddle, and Mrs. C. H. Decker, of New York; Dr. Eugene Crowell and Mr. C. R. Miller, of Brooklyn, N. Y.; Mr. T. D. Pease, of Springfield, Mass.; Gen. E. F. Bullard, of Saratoga Springs, N. Y.; Mr. George S. Bowen, of Chicago, Ill.; and Mr. D. L. Thompson, of Plainfield, N. J., with several members of Mr. Kiddie's family.

It was of the nature of a reception appointed by the band of spirits who control Mr. S. to Mr. Watson on the occasion of his visit to the city of New York.

It is impossible to give more than a brief sketch of the marvelous manifestations of the evening, consisting of phenomenal music, both singing and playing on the piano, besides the sweet melodies which proceeded from a small harp that floated around over the heads of the sitters, the spirit of Sappho being the performer, as alleged by the spirit voices. The singing embraced a duet between a deep bass and high soprano voice; and the execution of a grand aria, which was marvelously perfect, while the accompaniment on the piano was inexpressibly beautiful. To illustrate the marvelous power of the voice in this wonderful song, it may also be mentioned that, contrary to the usual custom of accompanying the voice in subdued tones, the accompaniment on this occasion was with the full force of the performer, whose touch is one of more than ordinary strength; while, besides, the cover of the piano was lifted, so as to give full effect to the playing; and yet the melody was brought out with perfect distinctness throughout the entire song.

The musical performances were interspersed with speaking—at first by the independent spirit voices; afterwards through Mr. Shepard, under trance control. The voices spoke in Hebrew, Chinese, Arabic, and other languages, besides the English; the communicating spirits being announced as Hermes, St. John, St. Paul, Confucius, Plato and Mohomet.

Plato gave quite an extended address, and subsequently answered several questions propounded by different members of the circle. The following Hebrew prayer was given by St. John:

"In the name of the Lord, the God of Israel, on my right side be Michael, on my left side Gabriel, before me Uriel, behind me Raphael, and on my head the glory of God."

This was given in Hebrew, and subsequently repeated and taken down phonetically; and the translation obtained from an Hebraist.

The seance was closed by the exhibition of a resplendent luminous cross, which in the darkness rose twice above the piano, upon which the medium was playing.

When the gas was relit, three most remarkable writings were found to have been executed on paper which had been placed on the table, but with an extemporized pen, made by folding up a piece of paper so as to form a pretty hard point. The first of these contained an address to the author, written in heavy but graceful characters, as follows:

"Welcome, thou worker in eternal truth, into the sphere of light and wisdom, and the elements of love and justice, reigning here to-night. To thee be peace, plenty and the power of prophecy."

A few unknown characters preceeded and followed this, and the whole was signed, "Paul, Plato, Syrus."

This filled one side of a sheet of foolscap, and the facing side it was nearly filled with unknown characters, apparently partly literal and partly symbolical, and ending with the Hebrew words, *Shalem Alilem—Peace be with you*; and signed P. P. S.

The second commenced with a rude diagram of an obelisk, upon which appeared what seemed to be Demotic Egyptian characters, but interwoven with certain expressions in Greek, meaning, angel, spirit, those in spiritual possession (of the medium), those engaged with them (i. e., the spirit band and their associates on the occasion), in the season. The final writing was an inscription in Hebrew, as if on a monument stone—*kol*, meaning the whole or all.

The third was a beautiful prayer in French, signed George Sand. This was very heavily written, and when taken from the floor, where it seemed to have fallen, was very much blotted. It was as follows:

"Mon pere invisible, adieu a' comprendre la loi du desir. Je suis maintenant que je ne dois pas de demander ni la vie, ni la sante, ni un ciel pur, ni les fruits, ni les fleurs, ni meme la vue de mon que j'aimais, si le plaisir de souffrir a' tes secrets desormais tous les trances de mon existence co'lonne les splendeurs de la nature."

GEORGE SAND.

The following is a translation:

"My Father invisible, all me to comprehend the law of duty. I know now that I ought never to ask of Thee life, or health, or a clear sky, or the fruits, or the flowers, or even the sight of those whom I love, if it please Thee to sacrifice to thy secret purposes all the treasures of my existence, and all the splendors of nature. But that which is permitted to me to ask is the improvement of my soul, and the power of loving Thee sufficiently to accept everything that comes from Thee—even the sorrows, the perils, and the piercing regrets."

GEORGE SAND.

It being a perfectly dark circle, it was found to be impossible to take down the words spoken, the addresses delivered, several of them of considerable length, and some, as already stated, in foreign languages, including a German passage purporting to come from the spirit of Klopstock.

A small book-plate had been also placed on the table, every leaf of which was without any marks; and, before the seance, contained nothing whatever. This slate, during the seance, was placed into the hands of Mr. Watson, who was told to be careful not to let anything fall from it; and on examination, after the gas was relit, it was found to contain a large three-lobed dried leaf, on the faded surface of which there appeared in red color, as if painted with a brush, or artist's pencil, characters in some foreign language. There were also what appeared to be hieroglyphs on one of the leaves of the slate; and it should also be stated that there was no time during the seance when these writings could have been executed by the medium's hand, as he continued to play or speak during the entire sitting.

The inscription was in two lines, the upper one being a Greek word, one of the meanings of which is the laying out of the dead; the other hieroglyphs not deciphered.

Stray Leaves from a Lecturer's Note Book.

What a glorious time we had down by the "sounding sea" at Onset! How the pleasant memories come rushing in upon my soul; memories of kind and genial faces; memories of sweet communions with loved ones gone before; memories of those voiceless inspirations that spoke only to the eye through the beauties of nature, spread with lavish hand on every side. On that night, thou art the Mecca of my soul! Wherever my weary feet may wander, my heart goes back to thee with glad rejoicings for all that thou hast revealed to me of spiritual unfoldment and culture. How the old associations come unbidden, trooping up before me from the past! Old faces never to be forgotten, through the rift in memory's curtain, look out upon me once more. What a phalanx of mighty soldiers in the army of truth! Dr. Peabody, W. J. Colville, Col. Bundy, Mrs. Wood, Jennie B. Hagan and Lizzie Doten; Dr. Storer and Dr. Greenleaf. How well and nobly have they all fought for the truth, giving without stint of their vitality and means for the advancement of the cause of Spiritualism. Here where harmony reigns and culture predominates, what a place for the unfoldment and development of intelligent mediumship.

In law the truth of a statement is oftentimes established by corroborative evidence, and why may not this rule hold good in the domain of spiritual sciences? I think I have some facts upon this subject of sufficient interest to the general reader, to warrant my inserting them in this article. While at Onset, I visited one of the seances held by Mr. Henry B. Allen, and while sitting by the side of him, holding both of his hands in my own, the following communication was written upon a piece of paper lying upon the table directly in front of us, and folded and placed in my pocket:

"George, I am glad to see you. Tommy Brown."

Tommy claims to be a negro spirit. While on earth he was a carpenter by trade, and somewhat of a musician. In Mr. Allen's seances this spirit manifests considerable musical talent, by playing upon the guitar and swinging the instrument through the air. He also imitates very nicely the sound of boring with an auger, planing, etc. As these manifestations take place in the dark, no one knew that I had obtained any writing, and I took particular pains to keep the matter a secret. The next day I engaged a sitting with Dr. Fred Crockett, of Rockland, Me., a psychometric medium. I handed the Doctor the piece of paper upon which "Tommy" had written, so folded as to conceal the writing. After holding it a few minutes he threw it from him with a convulsive shudder, exclaiming, "What a wonderful power comes with this piece of paper." I picked it up and handed it to him again. He held it between the thumb and forefinger of the left hand, and after a few minutes delay he said:

"I can't understand the influence that comes with this paper. If I should give way to my feelings I should talk in broken English, like a negro. I feel full of fun and music. I never had such a musical feeling steal over me before. I wish I had a banjo or guitar. I know I could play finely. How I would sing. I would just swing the instrument through the air and play upon it at the same time. There is connected with this paper a remarkable physical force; a strange power that I cannot comprehend. I see a hand, a large, dark colored hand, form in the air. It is suspended upon a table. I see a piece of paper lying upon the table. I

see this hand take a pencil, and write upon the paper. It folds the paper and places it in my vest pocket. I don't understand this. I see a hatchet, a plane, a saw, an auger and a hammer suspended in the air. I can't comprehend their meaning. The power is exhausted, and I can't get any more now."

Thus psychometry in revealing the characteristics of the spirit, and not of the medium, substantiates the genuineness of the phenomena.

I vain would have lingered longer by the sea, and enjoyed the pleasant company of Col. Crockett, Mr. Nye, Major Griffith, Mr. E. Gerry Brown, W. W. Currier, and a host of other warm friends, but time will not wait, and the call of a lecturer must be attended to.

From Onset I returned to Beverly to fill the remaining Sundays of my eleven months engagement; from there to the camp meeting at Harwich, where four days were spent pleasantly and profitably listening to others, and dispensing the spiritual philosophy. I was again reminded of the old adage, *hora fugit*, and away through the busy marts of civilized life, I flew to which my tent in "forest primeval," upon the shores of Lake Sunapee, and enter upon the arduous duties of President of the meeting. For thirteen days we had a feast of good things, harmony reigned and a feeling of contentment and happiness pervaded the campground. The following is a list of speakers, selected with the greatest care, who addressed the meeting: W. J. Colville, Boston; Geo. A. Fuller, Dover, Mass.; Dr. H. B. Storer, Boston; Dr. J. P. Greenleaf, Boston; Mrs. Emma Paul, Stowe, Vt.; Miss Lizzie B. Manchester, West Haddam, Ct.; Miss Jennie B. Hagan, South Hallowell, Vt.; and Mr. A. F. Hubbard, Plymouth, Vt.

Among the many mediums present may be mentioned the following: Edgar Emerson, test, Manchester, N. H.; Mrs. L. W. Litch, test and business, New York City; Mrs. Elsie B. Hagan, typical New York City; Mrs. Carrie Twine, writing, Westfield, N. Y.; Mrs. R. K. Miles, test, Worcester, Mass.; Wm. and Horatio Eddy, materializing and physical; C. E. Watkins, independent slate writer, Boston, Mass.; Henry B. Allen, musical and physical, and many others. Our meetings were well attended, good order prevailed, and success crowned our long continued labor.

When we folded our tents and embarked on the staunch little steamer *Lady Woodson*, and the word "farewell" was spoken, we could but regret to leave Hallowell Landing with its wild and beautiful scenery, and all of its pleasant associations behind us; yet we were buoyed up by the thought that another year, circumstances not preventing, we shall return again, renewing our responsibilities and continuing our work. The following speakers have already been engaged for next season: W. J. Colville, Geo. A. Fuller, Mrs. Emma Paul, Dr. H. B. Storer, Dr. Greenleaf, Jennie B. Hagan, and Mrs. Lizzie Manchester. The meeting will commence about the middle of August, continuing three weeks, and closing the first Sunday in September. We hope that the earnest face of Col. Bundy will grace our platform another year.

I would take this opportunity to say to correspondents in the West, that my proposed tour West this fall, will be postponed until late in the winter or early in the spring. My engagements in New Hampshire will keep me busy through October. The last two Sundays in November I will occupy the Berkeley Hall platform, in Boston, Mr. Colville being absent in Philadelphia. Parties in the West desiring my services should address me as soon as convenient, so that I may arrange my route of travel with the least possible expense.

Geo. A. FULLER.

Dover, Mass.

Sidney Thomas has commenced an unrelenting warfare in the *Tristram* against the treatment of the inmates of the Old Women's Home, situated in the southern part of the city. If only one-tenth of his charges are true, it shows up the institution in a bad light, and it needs a prompt overhauling. He says:

"We have seen their footsteps dogged by spies and their private rooms infested with informers to satisfy the morbid curiosity of fashionable women, who cannot govern a humane institution without listening to the most private conversations—without knowing the very dreams of weary age as they flit through the chambers of the mind in the still hours of night. We have seen these fashionable women assume to act as a criminal court and ape the judicial office. Have seen them deny to the respondent a copy of the charges, deny them the benefit of counsel, refuse to have the testimony preserved, entertain charges which were made without excuse, render judgments which were unsustained by the evidence, and condemn the offender to trial on the Sabbath day."

The advantage of employing female physicians in missionary work in India was recently pointed out in a lecture in Baltimore by Miss Louella Kelly, who is about to sail for Bombay, whither she is sent by the Women's Foreign Missionary Society of Baltimore. She said that it was well-known that no male physician was allowed to attend an Indian woman of high caste, no matter how severe her illness.

Sideros and Its People as Independently Described by Many Psychometrists.

BY PROF. WM. DENTON.

[CONTINUED.]

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CAPITOL.

Another examination of the same:

"The Capitol building is immense. There are museums, libraries and other buildings connected. The building where the representatives meet is very large. There must be 800 or 400 of them there. In the center is a platform where the president and the higher officers sit. The whole room holds thousands. The people sit on seats that rise gradually all round. It is easy to hear—by some arrangement in the roof I think. The representatives do not meet often nor stay long. The president and six or eight men have a good deal to do all the time.

"I see no regularly in the time of office. Some are in for many of our years, and others but for a short time. It is considered a crime for a man to have an office and not attend to it. I think a man is not allowed to speak more than about 20 minutes. The members sit for 13 or 15 hours a day for a few days that is the end. They keep it up till they are done. They have great trouble with a brown people that are continually fussing. They have voting power and send representatives who make the trouble.

"The speakers move around on the central platform, talking first on one side and then on the other. The citizens on the outside make considerable noise at times. They call for a man they want and wish some men to speak longer. I think it costs the men who are representatives more than they make. Most of them are very honest. The very best and most intelligent men are elected here.

MUSEUM.

"I am in a museum; I see bones, stuffed animals and models of animals; some are very peculiar. One is like a hog, with a horn like a rhinoceros; some are like deer and cattle united. I see skins of them. There are many cat-like animals, but they are all different from ours. We should say there was something the matter with them. There are butterflies here 18 inches from tip to tip; they are in a case. There are very few serpents, but many models of various kinds.

"In one room there are different sorts of men, that look exceedingly natural. Some are very low, fully as low as negroes; the skulls are behind them. There is one low, I cannot tell whether to call it beast or man; it is hump-shouldered, with hairy face, long arms and feet, and peculiar toes. It is all artificial. There are 25 or 30 kinds, but they do not all represent different races.

"There is one room for showing arms of different kinds; spears, bows and arrows, then improved spears and arrows with heads that fly off, crossbows and guns. They never advanced very far in arms, though they had what might be called a cannon that was fired by electricity. This could set a building on fire at a great distance.

"Here are musical instruments; a kind of flute and drum come first. Music-boxes along almost like human beings. I see a printing press that looks something like ours; it is very old. They must have known how to print for a long time; they use nothing like it now.

"Now, I am in a picture gallery. Some look like woodcuts, others steel engravings and photographs. There are photographs on paper; one is of a girl nearly naked, in natural color and placed so as to look just like a real individual. It seems hardly possible that it can be artificial. One picture represents birds just hatching; they somewhat resemble our chickens; the mother bird is beside them.

"There is much fine statuary, more natural than ours by far. I see a picture of a man with an axe in his hand going to brain a baby, and the mother holds his hand. The man is rough and nearly naked and the child is altogether so. Huts are on fire in the distance and two bodies are burning; it is well done. Another picture represents a man on a desert riding a jama-animal and fighting a brown man, who has an axe in his hand. A spear lies on the ground broken in two. The white man has the brown man by the throat and with a knife is ready to stab him; every muscle shows. The white man is nearly naked, for his clothing is torn off; and the brown man is entirely naked. Here is a big, brown fellow away out on the water with two children in his arms. A man is beside the corpse of a woman that he has just killed; from jealousy, I think. All these are much more natural than anything we have done yet.

SPIRITUAL SEARCH AT THE CAPITOL.

"They had that national search, but they did not do as well as before. The lady came out and spoke, but not very well; eight or ten tried to come out at once, but they were indistinct. They tried to form a ring of children, but they failed; some one laughed and others stamped. Nothing was done for three quarters of an hour; it nearly broke up the séance. One medium has voices sing; that does very well. At last an old man came out, who was well known. While the voices sang the people became quiet and the spirits were able to bring him out. A brown man comes after he leaves; he is strong; they turn up the lights now. Somebody in the audience throws small iron stones at him and creates a great disturbance. A certain party is determined to break up the séance and officers cannot prevent it. The voices commence singing again and the people are quiet. The old man comes out again and they listen to him. An officer takes weapons from some; they look like bolts.

"It is almost as light as day now. The old president comes out and speaks to the people."

"He means the president of the country. He stands beside the spirit form and one looks as natural as the other. The officers have arrested several men. The lady who comes out so many times seems to be the chief spirit. I think the séance lasted for three hours. It was not a failure, but it was not as good as it might have been had the people been quiet.

"The next day, or soon after, the representatives meet, and the old spirit addresses them; the medium is on a lounge. He must have been a reformer among them and well known politically; he is very eloquent. There is another spirit unknown to them who also appears. Several spirits come out now, that the people know. They shake hands about as we do. One of the senators takes hold of a spirit's hand and the spirit fades away. This is in daylight. They do not stay materialized very long, 20 or 30 minutes, perhaps. Eight or ten come out and stay from 5 to 30 minutes. A gentleman and lady come from the audience and make passes over the medium; first the lady and then the gentleman.

"The young man who wishes to marry the medium was stabbed while attending the séance the day before. He admires her for her personal beauty. There is a good deal of brown blood in him and he is haughty.

"I see spirits coming out in broad daylight now, in many places. The people are not satisfied unless they appear in full light. Spirits have appeared in public for 150 years and yet the people generally have not accepted the fact. They are a sceptical people and hard to impose on. I see where they come among them quite often, 25

or 30 materializing at once and the medium conscious."

"How do you recognize that they are spirits?"

"I can see them form. At first they look faint and I can see through them, but they become stronger. There is always a light near them. When there are a number they look more faint than when there are a few. I see more I think than the people do. They do many things when they materialize. They write with pens much like ours. They are fond of red ink; it dries very rapidly.

"I think these people long ago were sun-worshippers. They slowly advanced to other forms of worship, planet worship and so on. When that died out, all forms of worship died out and they became indifferent to all. They have long believed in one God, a supreme governor, whom they never represent by pictures. For 800 or 400 years, Spiritualism has been noted among them, though they have had some idea of it for a much longer time. There are other nations who do not accept it. A nation farther down the gulf has generally accepted it. Nations a long way off, although they are civilized, make sport of the spiritual ideas of these people. There was a long struggle before these spiritual séances could be held. Some spirits move about on the ground in daylight now."

"I have not received as much independent testimony regarding the materialization of spiritual beings on Sideros as I could wish. The following from Mrs. Denton is extraordinary, but most of it corresponds with what has been received independently from others. The specimen examined was from Olvick:

"In the first place I go backward in time and then I go up and out and outward in space, until I stand on a world of diversified, and in some parts, very beautiful scenery. I see here hills, and table-lands and valleys clothed in verdure and one hill side adorned with bright colors. I see also many extensive and even magnificent canopies, supported by superb columns, and in some places there are, I should think, drop-curtains, or something of that character. There are more definite enclosures in the upper portion of these habitations, but I cannot tell whether they are fixed or are movable like curtains. The appearance now, however, is that of fixity, but I see no walls.

"I see three distinct classes of people, and another order of beings that I do not at all understand, though they are equally in the human form. Those of the first of these classes are large and of full form. Those that I see are of light complexion and I think generally have gray eyes and rather light hair. Those of the second class are small, delicate, and with the most innocent looking faces imaginable. I never beheld such faces anywhere on our own globe, unless it may have been where I have seen beautiful babies, of which it is possible to see now and then one. But these are apparently men and women of mature years. The third class is a very curious variety, as unlike any I ever saw before as can well be imagined. The tallest individuals that I see are not more than three or four feet high. Their color is black or very dark, but their peculiarly consists in the enormous disproportion between their height and the length of their limbs and the size of all the parts. Their bodies are no larger than my arm and their limbs are proportionally small. The appearance is unaccountably strange; I can give no adequate description of it.

"But the fourth class of beings I can only describe as being human in form, for in substance they are like thin clouds; they float in the air like clouds, yet they control their own motions; that is they move voluntarily and appear to govern their movements in precisely the same manner that we, of more ponderable material, govern our movements. They also appear to hold some form of intercourse with each other and to be governed or influenced by such intercourse, but I do not understand their methods."

Mrs. Denton does not believe that these were the spirits of departed human beings either belonging to Sideros or any other world. It will be seen, however, that similar beings to the last have been seen on Sideros by several observers, most of whom regarded them as the spirits of human beings who had once dwelt on the little world.

Mrs. Anna Kimball, of Danbury, N. Y., with a Palmetto meteoric specimen saw and described Sideros very much as it has been already described by several. I do not give this description, since it corresponds so closely with what had been already published, though she informed me that she had not read those descriptions nor did she know what the specimen was that she was examining. I give her description of the spiritual beings on Sideros, since she could have known nothing of the previous descriptions of others at the time it was given:

"I see an ocean and on the side of it a beautiful country. Twenty miles back there are graceful hills covered with trees, having very fine foliage, nearly as fine as the leaves of maiden hair fern.

"I see now a peculiar building, not like anything here; it looks like a town under one roof, it is so large; it seems to be a palace of industry. I see many people with small heads and round figures, petite and round. I see no one that looks old. They are wise.

"I see one that seems transparent; I see objects through him—people on the other side. He has something over his form, a palish blue material. The people recognize him; he is among a group and is smiling and pleasant; he is teaching them and they are learning. I wish I knew what is being said. I see a woman of a similar kind. What a beautiful place! cone-shaped and immense; it is made of a kind of transparent rock. This beautiful woman stands nearly in the centre of thousands of people that are in groups. I see many people there, less transparent than she, but approaching it. Some have dresses that give them the appearance of being clothed in flowers. I can see her feet on the floor; they have nothing on them. I feel ashamed in her presence. There is an uplifting influence here that thrills me.

"I go into a place where I see transparent persons materializing a young lady; she has beautiful features and a perfect form. A most beautiful light comes down and stands over her head and now I can see a form within it like a fetus, surrounded by a white, pearly element. It expands very rapidly into a lovely form like a queen with golden hair. She recognizes the spirits as old friends. Young persons gather round and bring flowers. She puts her hands before her eyes, as if she could not believe her senses. She is now covered with a white garment, but her feet are bare. Her hair is lighter, fairer. I never saw such an exquisite woman. Her peace and repose are indescribable. They take her by the hand and lead her to a divan in the centre of a room. Near it is a slab, covered with mosaic work, in which are gems placed upon beautiful, carved supports.

"Now I hear music; it is not singing nor an orchestra, very much finer; no harsh, metallic sounds, perfect melody. I see nothing that it comes from, but it fills the atmosphere. She claps her hands and listens, and as she listens, I can see her whole form light up as with electric flashes, her brain the brightest.

"Her old body lies on a couch and I see a spirit placing the long, dark hair. She looks at the body always at times; she does this very gracefully. The robe that she wears is so ethereal, I can see her perfect form through it. A silver-hued element floats all around her."

[To be Continued.]

THE TRUE PHILOSOPHY OF EVIL SPIRITS AND OBSESSION.

Some Misstatements of J. H. Mendenhall Corrected.

BY WILLIAM EMMETTE COLEMAN.

"By ignorance is pride increased;
They most assume, who know the least."—Gey.

"Misstatements and misapprehensions create more uneasiness in the world than deception and fraud."—Gey.

Allow me to correct a few of the many misrepresentations of my views and writings concerning evil spirits, obsession, materialization, etc., found in an article by J. H. Mendenhall in the JOURNAL of July 10th. A large part of that article, as well as the greater portion of a lengthy one of his, on the same subject, published in a notorious quasi-spiritual weekly, are devoted to the task of demolishing various insubstantial men of straw set up by the good brother, and labeled "Theories of W. E. Coleman," none of which theories, let me say, can be found in my writings, but rather in every case the opposite is clearly set forth. Pity it is that when men undertake to criticize the views of others, they do not acquaint themselves fully with the ideas antagonized. To write long articles, as Mr. Mendenhall has done, ridiculing and abusing me for expressing certain opinions, when in fact no such opinions have ever been voiced or even implied, is exceedingly unjust and worthy of severe reprobation.

He speaks of my having made "false charges" against him. My only charges against him were these: (1) looseness and superficiality in his spiritual investigations; and (2) that his remarks concerning the persecution of mediums, and in defense of fraudulent mediums, were wild and foolish. His replies to my 3800 challenges prove conclusively the absolute truth of those charges. No doubt Mr. Mendenhall is honest enough in his writings, nevertheless they are full of statements utterly untrue.

MISSTATEMENT NO. ONE.

Mr. Mendenhall, in the first paragraph of his JOURNAL article, affirms that I have "never witnessed or learned anything" of the facts of obsession, materialization, etc., called in question by me. Inasmuch as I have been a close student of spiritual phenomena for twenty-one years, and have a familiar acquaintance with the entire literature bearing upon the modern phase of Spiritualism, besides, from my knowledge of the literature of the world of all times and ages, whether history, philosophy, science, theology, the classics, etc.; bearing upon the subject of evil spirits and cognate topics, it can be readily perceived how absurd is the statement that I know nothing about the supposed influence of undeveloped spirits on mankind. Brother Mendenhall refers me to the teachings of Plato, Esculapius, Socrates, Apollonius, and other ancient sages upon this point. With all due respect to the profound scholastic attainments of the gentleman as regards the mastering and mental assimilation of the crude speculations of the ancient mystics of Arabia, Persia, China, Egypt, Syria and Greece, I hazard the assertion that my knowledge thereof at least equals that possessed by my critic.

So far from being an ignoramus on the subject, I have for years made the question of obsession a careful study; and, after a mature investigation and impartial consideration of the conflicting theories thereupon, I have adopted the views now held—views based upon the solid rock of scientific truth, not the crumbling, shifting sands of vague imaginings and material speculations—views which I am as confident are true, in the main, as I am that the sun rises and sets. Not till after a long and searching examination did I come to any positive conclusion in the matter. A vital question like this cannot be settled by a superficial survey of the field of abnormal psychological phenomena. A careful sifting, a probing to the bottom of the entire subject in all its ramifications, is requisite in order to arrive at a truthful conception of the nature of the diseased mental action of so-called demoniacs and obsessed persons. Now, the whole subject is perfectly simple and clear to my mind. A correct understanding of the laws of spirit control and of the nature of existence in the spiritual spheres, the nature of mediumship and the distinction between medium and sensitive, the influences to which sensitives are subject, both from those in the body as well as out, the nature and influence of disturbed, perturbed and irrational psychological conditions, hallucination, dementia, etc., scientific knowledge upon these points leads to a clear perception of the nature and causes of the peculiar phenomenon generally attributed to the influence of evil spirits. What is necessary is a scientific investigation of the subject, free from the prejudices and biases of preconceived opinions, whether of mistaken materialistic conceptions on the one hand, dogmatically denying the existence of all spiritual influences, or, on the other hand, the crude, superstitious, credulous vagaries of superficial Spiritualists; and any rational, unprejudiced mind studying the subject carefully and thoughtfully can at once perceive the true philosophy of obsession. Many Spiritualists have done so, and entertain truthful conceptions of such phenomena.

MISSTATEMENT NO. TWO.

Mr. Mendenhall says I "endeavor to convince" people to believe that there is "no such disposition among men and women in spirit-life as would induce them to work evil to their fellow beings yet in the flesh," and that an "immediate cessation" from evil takes place through the shutting off the physical form—that we "leap at once toward perfection" by the mere act of death. What warrant has Mr. Mendenhall for attributing to me (or to Mrs. King, upon whom he also tries to saddle them), such absurd theories? Where did I ever publish one word implying a belief in such insubstantial unrealities? I believe just as all Spiritualists do—that each individual begins life in the Spirit-world just where he or she left off here, and that by gradual growth the evil and dross of our natures are purged away, and the spirit passes from circle to circle and from sphere to sphere as it is fitted so to do by effort, culture, progress. The lower circles of the second sphere are filled with low, undeveloped, evil (so-called) spirits. It is not the existence of evil spirits in the Spirit-world which is denied; but that they are permitted at will to flock to earth to obsess the children of earth, tempting them to commit crime, practice vicious habits and causing insanity, I do most emphatically deny. The lower spirits of the Spirit-world are under the guardianship and guidance of higher spirits and every evilly-disposed individual in spirit-life is under the superintendence of those who have the power to restrain him or her from preying on humanity either on earth or in spirit-life. As criminals in earth-life are, in a measure, restrained, and all good citizens do what they can to prevent the commission of crimes and outrages on the Spirit-world, so, in the higher government of the Spirit-world, those criminally disposed are kept in check, not by bolts and bars, walls or prisons, but by a force and power far more effective—that of the psychological will of their appointed guardians in higher circles.

We often hear it stated that evil spirits must not act out their natures. In answer, let me inquire, do we allow evil men and women on earth to act out their natures? Do we permit criminals to rob, murder, burn, etc.? What are all our courts of justice for if not to prevent evil spirits from "acting out" their natures? And is the Spirit-world inferior to the earth? Are the social states of that higher realm beneath those of this undeveloped plane? They must be if the loose pernicious theories of the believers in obsession are correct. But, thank God! we know that they are not true—that the order reigns supreme in the Spirit-world—that the inhabitants of that world and of the earth are fully protected against the intrusion of malignant and viciously-inclined spirits, by the wisdom and love of the deities of the superior circles. If all spirits were allowed to follow the dictates of their evil nature, what chance for improvement and progress would there be? If such were true, they would continue to grow worse and worse, more and more deeply ingrained in vice and crime. The prevention of their continuance in

such courses is the first step to improvement and reformation. They are restrained, kept in check, in love, by those anxious to reclaim them from their low estate. The laws of the Spirit-world are universal—there are no exceptions—and each human being, reaching that sphere, without exception, is at once the subject of such watchful guardianship and loving guidance as is best adapted to extinguish the fires of criminality and vice and kindle a sacred flame of penitence and desire for improvement. Those filled with revengeful thoughts or anxious to prey upon their fellowmen, whether on earth or in spirit-life, are firmly held from the commission of such demoralizing deeds.

Malignant, fiendish spirits—those wishing harm to mankind—are not suffered to control mediums or communicate with earth; but undeveloped, unwise, though well-disposed spirits do communicate, under the supervision of higher spirits. Wisdom overrules all. The prevalent conceptions of spirits tempting people to commit murder or suicide, to burn barns or houses, to get drunk and use tobacco, and that spirits render persons insane that insanity is caused by spirits are entirely devoid of truth, the idle chimeras of short-sighted investigators and superficial thinkers. The spirits that obsess human beings are usually of the earth, earthy—diseased mental conditions, deranged psychological states, unbalanced brain forces. Sometimes what is called obsession may be due to imperfect spirit control, semi-developed mediumship, a lack of assimilation between the mentality of the control and that of the sensitive or medium. So far from spirits rendering people insane, they do all they can to relieve the mental perturbations of those so afflicted. Magnetic healers and mediums relieve the insane and those supposed to be obsessed (which latter are partly insane, so-called obsession being usually merely a form of insanity), by the aid of the soothing magnetism imparted by spirit-beings on the other side, in conjunction with that of the operator. The demons that are driven out or exorcised by these healers, are not evil disembodied spirits, but mental delusions, monomanias, hallucinations and other abnormal operations of the mind—these it is that are dislodged. Obsessed persons are insane, and the healthful magnetism of spirits and mortals aids in their restoration to mental health and sanity. Persons who imagine themselves prompted to commit crime or other injurious practices, by spirits, are hallucinated—are led astray by deranged fancies—in plain terms, they are, to that extent, crazy. There is no case of so-called obsession or demoniac infestation, but what is fully and satisfactorily explained in accordance with pure science and rational philosophy, by the principles of diseased mental action, as outlined above, and I repeat that no spirit ever incited any one on earth to acts of crime, fraud or vice—every supposed instance of which (and I know there are very many), being simply a case of unbalanced mental integrity on the part of the one foolishly supposed to be so tempted.

MISSTATEMENT NO. THREE.

Mr. Mendenhall says that all spirits "who ever communicate with men on the subject, so far as he knows, taught that evil spirits possess greater power to harm men on earth than when in the body. This is a notable instance of the very limited knowledge possessed by the good brother, or rather it is an indication of the extremely loose and shallow manner in which he conducts his researches in spiritual matters of vital importance.

There is a certain Andrew Jackson Davis, of whom the gentleman may probably have heard. For over thirty years he has been exploring the condition of society in the Summer-land, and in addition to his many clairvoyant views of that land and his clairvoyant perception of the laws and principles governing in that world and in the intercommunication of the Spirit-world with earth, he has received many valuable instructions from wise and lofty inhabitants of the spirit-country. Mr. Davis has, from the very beginning of his spiritual experiences denied the truth of obsession by evil spirits, or the malefic influence of wicked spirits upon mankind. In one of his later works he has told us of the influence of certain unwise, unscrupulous, frolicsome sportive, deceptive spirits, called the Diakias; but the Diakias are not malignant, revengeful or criminally inclined spirits, but frivolous, pleasure-loving, undeveloped minds who come to earth for amusement, not in malice or ill-will, or for the purpose of gratifying their passions by obsessing mediums and causing them to get drunk or to become insane. Mr. Davis has never sanctioned the monstrous dogma of spirits tempting persons to crime, or rendering them insane, but has always denied the truths of such "diabolical" doctrines.

I would also call the attention of Bro. Mendenhall to the subjoined statement of W. J. Colville, while under control, as published in the August *Olive Branch*:

"Q. Are spirits free to come back to this earth whenever they choose, or are they obliged to go to higher authority for permission?"

"A. No spiritual manifestation can possibly take place without the sanction of a higher power; so of course, no spirit could communicate with you, if that higher intelligence chose to counteract his power. The higher the spirit is, the greater power he has over all spiritual things, and thus no undeveloped spirits would be able to communicate, unless permission was granted to him by those in higher spheres. Whenever there is a necessity for the higher power to interpose, that interposition immediately takes place. There is a law in nature that allows any spirit more advanced than yourself, to control you, and it is a law which we are all bound to respect. There is no law in nature which gives unto the lower spirit as great power as to the higher.

"We, who are the immediate guides of this medium, would not be able to control him, unless his guardian angel were to permit it—without the sanction of the guardian angel, the guardian spirits could not influence. The guardian spirits have not attained angelic life and are subject to the higher will of the angel guardian."

Again, a spirit of profound intellectual and philosophical grasp and power, writing through Mrs. M. King, has treated this whole subject of evil spirits and obsession at length, in the light of the wisdom of the higher circles of spirit-life. In Mrs. King's "Real Life in the Spirit-land," many words of wisdom are given on these points, and in her third volume of her "Principles of Nature," recently published, the truth concerning evil spirits and obsession is vividly portrayed. In a 25 cent pamphlet, by Mrs. King, entitled, "Spiritualism versus Diabolism," the spirit-author treats the subject in detail, explaining the causes of the many phantasmagoric aspects of supposed obsession and possession, as seen in our own day and as evidenced in medieval witchcraft and other mental disturbances on our plane. In all these works the philosophy of obsession presented is in accord with the principles I have herein before laid down. What Mr. Mendenhall, in his communication, calls "dreams" of Mrs. King, are the revelations of eternal truth from one of the greatest minds that ever communicated with earth, who knows whereof he speaks, through actual experience and through careful scientific investigation of the matter. If Spiritualists generally could dream such dreams now and then, much of the prevalent nonsense and superstition, absurdity and fraud-promotion, would be eliminated from our ranks, and a new start be given to the everlasting gospel of spiritual truth.

As an offset to the statement that all spirits who ever communicated with earth taught the reality of obsession, and the greater power possessed over man by evil spirits (a statement only demonstrative of the ignorance of the one so asserting), I have given the testimony of three of the most noted mediums and writers in our midst, who, voicing the teachings of the Spirit-world, and good in spirit-life, emphatically give the lie to the crude theories and shallow speculations of the believers in obsession and the power of evil spirits. A. J. Davis, Maria M. King and W. J. Colville constitute quite an imposing array in opposition to the pernicious Spiritualism more appropriately termed "diabolism" of which Mr. Mendenhall has so valorously championed. Orthodox insanity on its own devil, and Spiritualism, who claim to laugh at the orthodox for their foolish clinging to the devil, end by far the folly of the orthodox.

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The Facts in Mrs. Esperance's "Exposure."

In this case "Resurgam" writes that from the beginning of the séance nothing bore the usual marks of genuineness. Before the invocation was over he was surprised, for three reasons, to observe something purporting to be "Yolanda" at the spirit compartment of the cabinet. These reasons were, first, that the appearance was premature; there had not been time to collect the power essential to materialization; secondly, he had not felt, as a sister in the circle, the same sensation which he usually felt of being drawn upon for power to effect the materialization, a sensation which in his previous experiences had been so unmistakable that at the moment of the pretended appearance of "Yolanda," he was in the act of remarking that the spirits were not yet at work collecting the power. Thirdly, the pretended apparition was so much taller than "Yolanda" (that he made a note in his book, that the "form" was "like Yolanda but taller, I think").

There was also, on the appearance of the form, a scantiness of clothing and a prodigality in the display of contour and of flesh, especially "as the medium held out her white skirts for trinkets to be thrown to her," that seriously arrested the observation of "Resurgam," and must have instantly caused such skeptics as had any design to test the medium's honesty to conclude that this was their time.

Hence as the medium passed around the circle distributing her flowers, she no sooner came within reach of Mr. Warren than he seized her, and a struggle ensued in which the medium screamed, kicked and fought somewhat more vigorously and humanly than disembodied spirits are wont to do. At the same time "Resurgam" went into the medium's compartment of the cabinet, examined her empty chair, empty dress and empty shoes, and satisfied himself that Mrs. Esperance was not there, but was in the arms of Warren, and that "Yolanda" for that evening had not been visible. The light in the medium's opened compartment at this time was sufficient to show the time by a watch.

"Resurgam" who, with sincere grief certifies these facts, also says:

"That there is a really genuine 'Yolanda,' I am as absolutely certain as I am of my own separate identity, and I will give abundantly of incontrovertible evidence and proof of that fact as I also will of the fraudulent genuineness of much and nearly the whole of the mediumship, but while, as a friend of a true friend of Mrs. Esperance, I have done, and ever will give the best testimony in my favor that any medium on earth ever could receive, yet, on the other hand, no friendliness on my part, and no grateful feelings I may, and I do entertain towards her, shall ever cause me to be any party to a wrongful impersonation of a spirit-form as occurred on this occasion."

We cannot, of course, make the exposure of a medium in a single false personation, a ground of denying previous materializations through the same medium, of which we still have complete evidence that they were genuine. As we have often heretofore asserted, each séance must stand on its own merits. The ultimate fact involved in the whole analysis is that the spirits frequently select mediums who will sometimes falsely personate the spirit, and in Mrs. Esperance's case, not from any fear that the spirit will not appear, for the false impersonation, surprises the audience before the spirit has had time to appear. What is it that induces a genuine medium, who has no reason to doubt that at the usual period, a genuine materialization will take place, to slip off her shoes and her dress, strip herself to her chemise, and, instead of waiting for a true spirit form, stalk through a circle to every member of whom she has probably given true materializations, and inflict upon them a false impersonation, to the lasting sacrifice of her own modesty and reputation, to the seeming disgrace of the cause of Spiritualism, and to her own permanent injury in self-respect, in pocket and in public esteem. In Mrs. Esperance's case there was apparently no reason to apprehend that the séance was dragging into a failure. No time had been given for a success. Moreover in the same case there is no shame or consciousness of guilt in her mind as her defeat. What a queer mixture of naïveté

and brazen effrontery, but without one particle of conscious offense, is manifested by Mrs. Esperance after her seizure as narrated by "Resurgam!" He says:

"On Mrs. Esperance being carried into the cabinet, an alteration ensued with Mr. Armstrong and the man who had seized her, and a general demand arose of—'Is the door locked, don't let him go.' 'Who is he,' 'Take his name,' etc., on which Mrs. Esperance, in the cabinet, said, 'I know him; his name is Warren; he lives by the falling shore; he ought not to have been admitted; how did he get in? Turn him out! Kick him down stairs!' Mr. Warren said, 'Yes, that is my name, my name is Warren,' and Mrs. Esperance replied, 'Yes, I know you, and you call yourself a Spiritualist! A pretty Spiritualist! Turn him out, etc.'"

Mrs. Esperance plainly assumes that the wickedness of the transaction is not in her, but in the pretended Spiritualist who had the audacity to seize and hold her, until a light could be brought. She not only seems to be indignant, but absurd as it is, her indignation seems to be honest.

We have frequently seen criminals arrested; but we never saw one, who even in the audacity of crime thought his arrest a violation of the officer's duties, or who would retort, while conscious of being caught in the act, "And you call yourself an officer?" And yet Mrs. Esperance, so far from outstripping the criminal classes in impudence, had enjoyed the previous respect of those with whom this exposure brought her into collision.

Certain Forms of Deceit in Mediums—The Question Raised.

The recent seizure of Mrs. Esperance in England, while engaged in personating the materialized spirit, "Yolanda," seems to be proved by an overwhelming array of candid testimony. Moreover the proof nearly all comes from Spiritualists who are as certain that the previous appearances of "Yolanda" were genuine as they are that this one was not. The chief duty that remains is to admit the imposition in this instance, side by side with the genuineness of much of the medium's previous work, and to ask ourselves what view shall we take of cases wherein genuine and even powerful mediums for some occult reason, seek on particular and exceptional occasions to personate spirit presence where no spirit influence seems to be present.

There is one phase or theory possible in such cases which would call for a course more discreet and reasonable than the nearly riotous demonstration in which Mrs. Esperance's seizure resulted. Materialists charge that mesmerism is a form of somnambulism and that all trance conditions are somnambulic. Possibly this may have a germ of truth for some occasions. If spirits, while in the body, can mesmerize or produce a state slightly resembling somnambulism, whereby other spirits also in the body are brought into states of unconscious and involuntary action, it is not impossible that disembodied spirits may also mesmerize mediums and induce complete somnambulism or lead them involuntarily into the personation of spirit forms. Why they should do so, is a question for subsequent inquiry. If disembodied spirits ever do mesmerize mediums, it would certainly be very unjust to hold the medium responsible for acts done in the somnambulic state at a time when even the courts of justice are acquitting criminals for taking human life while in that condition.

If we assume the possibility of a spirit mesmerizing a medium so as to impair the moral responsibility of the latter and we think Spiritualism has not yet reached the stage where the possibility of such an event can be denied, then the duty of all circles and audiences, before whom one who has been usually known to them as a genuine medium, and an honest person, appears to be falsely personating a spirit, is to test whether the medium is in a somnambulic or mesmerized state. Any somnambulist suddenly seized, will kick, scream, display remarkable strength and soon resume the natural waking state. A somnambulist also would feel no sense of guilt on account of any thing she may have done while in the somnambulic condition. There is a possible stage, therefore, in which that which purports to be a materialization of a disembodied spirit, may be a clear deception, and yet free from fraud on the part of the medium. If there is fraud, as in a certain sense there must be, it would be the fraud of the mesmerizing spirit, and not of the medium.

The fact that such a theory could be made a cover under which mediums intending fraud could practice impersonation without disgrace, forms no reason for either accepting or rejecting it. It is a hypothesis not to be embraced, but merely to be experimented upon. The true test is to determine first whether the materialization is a real spirit or an impersonation. This Mr. Warren did. If it be an impersonation, then to determine whether the personating medium is in a somnambulant or in a normal state. This Mr. Warren, in the unfortunate excitement did not. Until this is done we venture the suggestion that anger, denunciation and emotion, are all premature. Somnambulism is a fact universally recognized. The tests whereby it is distinguished from the waking state, are known to all and are very easy of application.

Two sources of error are to be guarded against in conducting such experiments. The first is the reluctance of some Spiritualists, who have seen genuine phenomena from a medium, to admit a false impersonation when it comes. Until the false impersonation is distinguished clearly from the genuine spirit materializations and is admitted as a fact, there can be no investigation into its nature or cause. The second source of error would be the possible attempt to screen under the plea of mesmerized mediums, the deliberate and premeditated cases of deceit in which as in several nota-

rious cases familiar to our readers, the mediums and their managers have accumulated stocks of veils, tinsels, masks and special paraphernalia for personating spirits, constantly on hand. Where such paraphernalia of premeditated deceit are found, it is idle to inquire further for the cause of the false impersonation. The unpremeditated and unsophisticated character of the facts in Mrs. Esperance's case, renders the theory that she was acting under spirit control while practicing a false personation, possible and plausible. We do not say it was probable, but it should have been quietly and carefully tested. Had she sat outside the cabinet, and there disrobed in presence of her audience, the theory of spirit control and virtual somnambulism would probably have occurred to every person present. It was the fact that she undressed within the cabinet that made out the case against her in the minds of those present. There may have been a stage in the history of spirit materialization when the use of the cabinet for the medium was necessary, though we doubt it. But mediums whose development has passed out of that stage, serve the cause of Spiritualism, at least so far as people on this side the veil are concerned, much the most effectively.

The Scientific Basis of Spiritualism.

In his forthcoming work under the above title, the plan and some of the contents of which he showed us during our last visit to Boston, Mr. E. Sargent proves by the inductive method that there are certain thoroughly attested facts in Spiritualism, as scientifically established and as capable of verification as many admitted facts in pathology, chemistry, or geology; that these facts present the basis for a psycho-physical science; and that the materialists and so-called scientists who protest against these facts and refuse to accept them on the pretence that they are outside of the order of nature, merely beg the question and pre-judge the whole subject in so doing, and moreover proceed in violation of that experimental method to which they profess to be loyal.

The specious objections that have been raised against Spiritualism during the last thirty years by Faraday, Carpenter, Hammond, Beard, Clifford, Leslie Stephen, John Welsch, Howells, Wundt, Bradlaugh, Huxley, Tyndall, and others, are taken upon by one and answered with that penetrating force which only arguments winged with sharp irrefragable facts, can supply. The pith of Baron Guldensleben's book, giving his now authenticated experiences in direct writing, with facts and arguments never before translated into English, are presented in a very interesting chapter. The bearings of an absolute knowledge of our immortality on public morality, religion and other interests are discussed with philosophical clearness and sagacity. The objections of Mrs. Richmond's controls, recently in England to the attempt to present a "scientific basis" are answered with good temper, but with overwhelming cogency. The "controls" are shown to have involved their medium in contradictions, as she is made to say repeatedly in some places what she unsays in others, the balance of their own testimony being obviously in favor of the "scientific basis," which they begin by denouncing.

One of the most important chapters in the book is that giving the author's own experiences in mesmerism some forty years ago. The analogy of the cognate phenomena with those of Spiritualism, is clearly shown; and many suggestive facts bearing on the philosophy of consciousness, and introducing new views into mental philosophy generally, are presented, which cannot fail to attract the attention of all persons interested in psychological studies. The arguments of Hartmann, the German pessimistic philosopher, who admits the facts testified to by Zeller in the case of Slade, but attempts to explain them away by his theory of "the unconscious," so as to make them tally with his Sadducean and atheistic belief, are answered with the power which a knowledge of all our facts naturally gives.

Liberal quotations are made from Professor Denzlow's recent testimony in respect to Slade and Mrs. Simpson. Hudson Tuttle's medial experiences furnish some telling illustrations. The testimony of Zeller and other German physicalists of celebrity in behalf of our facts is given, and the proper inferences are made as to its scientific value. Darius Lyman's keen replies to John A. Keale, Youmans and others are drawn from with good effect.

We have given but a hasty and very imperfect survey of the contents of the book. As there has been no such carefully prepared work as yet on the philosophy and science of Spiritualism, it cannot fail to attract a good deal of attention not only from Spiritualists but from those who question or oppose our facts. The book will appear early in November. We have given but a faint idea of the amplitude, the interest and timely character of the contents.

"Out of the Old Belief."

The lecture with the above title by Hudson Tuttle, published in a late issue of the JOURNAL, has elicited many requests that it be published in tract form for missionary purposes. Among others, Prof. Wm. Denton writes: "Tuttle's lecture in this week's JOURNAL is most excellent. It should be published in pamphlet form and sent broadcast." In compliance with these requests we have published an edition of 5,000 copies, and will furnish them at the rate of ten copies for 25 cents, or 50 copies for \$1.

Suicide.

It has been demonstrated by statistics that not fewer than 60,000 Europeans, or one in every 5,000 of the population, commit suicide annually. A writer in *Blackwood's Magazine* asserts that the average rate of self-destruction is five times greater at present than it was a century ago. The increase of suicides, both in the New and Old World, is evidently a marked feature in modern civilization. The questions arise, "What is the cause of this and what the remedies therefor?"—*Exchange*.

Suicides have been common in all ages of the world, and have not always been confined to the human family. A maltreated dog was once observed to walk deliberately into a pond of water, and drown himself. A badly treated horse, seemingly tired of life, dashed his head against a stone wall until he had completely fractured his skull, and death soon followed. Among prominent individuals, in ancient as well as modern times, it was often deemed advisable to destroy the vital spark. Suicides are frequently attended with many startling incidents. A romantic glow is sometimes given to the preliminary arrangements, and the consummation of the act seems to be heroic in its character, and the dying moments full of sublime realizations. Antony, suffering from the stings of defeat caused by Caesar, desired his attendant, Eros, to destroy his life; the faithful slave obstinately refused to perpetrate the horrid deed—a crime against nature and heaven—but suddenly, apparently in despair, stabbed himself. The venerable Roman, seeing the result of his entreaties in the death of his servant, did not hesitate to end his own existence. As a fitting finale to the tragic scene, and to render it still more romantic, Cleopatra, his mistress, was soon after found dead, the poisonous serpent still resting on her lifeless bosom.

Occasionally, an unintentional suicide, is only the just retribution of an intended crime. Dr. Hooper, a dentist, put a deadly poison in his wife's cup of coffee during her temporary absence from the breakfast table; when she returned, he was unexpectedly called out, and just at that moment a fly fell into his coffee, and the wife removing it, thoughtlessly exchanged cups—doing, as she supposed, her husband a favor. He returned at once, and drank his coffee almost at a swallow. He detected the singular taste, and asked his wife if she had exchanged cups. She replied that she had, giving her reasons for so doing, when he exclaimed, "Then I am a dead man," and in a few minutes was a corpse, paying the penalty for the brutal murder which he intended!

A prominent physician asserts that the minute details of every case of self-destruction published in the newspapers, does much in increasing the crime, he maintaining that there is no scarcity of men and women who take their lives for the purpose of obtaining a little posthumous notoriety.

Although suicide has been considered justifiable under certain circumstances, even some eminent men maintaining that self-destruction, "so far from being an evidence of insanity, is one of the strongest proofs of individual will," we can only consider that person a coward who shirks the responsibilities of life, however trying and unpalatable they may be, by destroying his own physical organism, and thereby liberating his spirit, and forcing it into a realm where he will still be confronted by the responsibilities which every human soul has inherited by virtue of its existence. There is no method, either on earth or in the Spirit-world, whereby a human being can instantaneously so shape his surroundings and associations that they will be entirely to his liking; the spirit cannot through the instrumentality of suicide, enter a domain where the iron hand of law does not rule with a well defined purpose in view. The wild and visionary object of the suicide seems to be, principally, to escape from self—to banish some real or imaginary affliction, and to emerge therefrom a new being, completely reconstructed and especially adapted for an enlarged field of happiness. "We can," says Dr. Hunter, "conceive of a condition where it would be better for a man to die, but of no condition where one would be justified in taking his own life. We have all been created for a purpose, and when suffering the greatest affliction of mind or body, we are often working out our own salvation, and standing on the very brink of realizing our proudest ambition."

In 1884, our contributor, William E. Coleman, dramatized the novel of East Lynne for Mrs. F.M. Bates, sending her the MS. by mail. Having never met Mrs. Bates since her receipt of his play till recently, though previously they had had considerable dramatic experience together, Mr. Coleman had never seen his play performed. A few weeks ago Mrs. Bates arrived in San Francisco from Australia, where she has been resident for a number of years, and being tendered a complimentary benefit at the Baldwin Theatre, Sunday evening, October 3rd, she produced her play of East Lynne, thus affording Mr. Coleman an opportunity to see his play acted for the first time, sixteen years after it was written. At her farewell benefit in Melbourne prior to her departure for the United States, given under the patronage of the nobility and government officials of that city, she also produced East Lynne; and although a terrible storm was raging that evening, it raining "cats and dogs," and a thin audience was anticipated, the house was packed from pit to dome with the beauty and fashion of the city, no standing room even being available. Mrs. Bates is a member of the celebrated Wren family of professional actors, many of whom have been Spiritualists for years.

Was it a Ghost?

We learn from the Philadelphia Item, that the immediate neighborhood of St. Peter's Church, Third and Pine streets, in that city, has been in a state of intense excitement for several days, owing to the alleged appearance of a ghost, the crowd of people surrounding the graveyard being so great at one time, that it was found necessary to seek assistance of the police to preserve order. Late one night, while some persons were passing the graveyard, they were startled by seeing a white apparition standing at the head of a newly made grave. A young man employed in a grocery store, Second and Union, is positive that he saw the ghost. It came out of the grave surrounded by a brilliant radiance. He could not distinguish the form distinctly, the light about it being so strong in force and variety of color that it dazzled him. A young woman who gave her name as Ella Moore, verifies his statement; it was surrounded by a radiance that dazzled her so much that she had to shut her eyes, and when she opened them the ghost had disappeared.

An Item reporter interviewed Lieutenant Rice, of the Union street Station-house, on the appearance of the ghost. He laughed heartily when the word "ghost" was uttered, and said that a child having died suddenly of small-pox, was immediately buried, and in order to confine the disease to the spot, the grave was partially filled with phosphorus. A large glass cover, containing a cross of artificial flowers, had been placed on the grave. The phosphorus coming to the surface had caused the brilliant light while the glass case seemed in the luminous glitter to indicate the rising of a person from the grave. This, in the opinion of Lieut. Rice, was the whole matter in a nutshell.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

The Rev. Joseph Cook is right just once—he is in favor of women voting on the temperance question.

B. F. Underwood, Liberalist, has finished a highly successful lecture season in Colorado and returned to New England to all appointments. He will be in the west again next month.

Mr. Myron Coloney, a contributor to the JOURNAL and author of *Manomni*, a rhythmic tale of the great rebellion, has invented a battery gun which on a late trial fired 12,829 shots in one minute.

Lucian Prince, of Worcester, Mass., gave us a cull last week. He is in every sense of the word a good worker, being constantly engaged in arranging methods whereby the condition of animals transported on cars, may be greatly ameliorated.

The missionaries in China find the opium traffic their chief hindrance. It is estimated that three million people a year perish, owing to their insatiable habit of consuming this drug. The city of Ningpo has twenty-seven hundred opium shops.

Mrs. E. A. Nichols, trance and test medium, who has been spending several weeks in visiting friends and relatives in Vermont, will return to her home, 112 South Green street, sometime during the latter part of this week.

THOMAS JAMES FORSTER is about to open his fall lectures in San Francisco. The Spiritualists of the Pacific Slope should bestir themselves and keep this veteran constantly employed. His address for the present will be in the care of A. W. Allen, Esq., 675 Mission street, San Francisco.

Mr. J. K. Brown, an old veteran who saw Chicago when the land on which the building our office is located in now stands, and which cannot be bought for \$2,000 per front foot, was worth \$1.25 per acre, and who has long been an active Spiritualist and resident of Niles, Michigan, spent several days in the city last week.

Mrs. Emma E. Weston, of East Boston, a medium for physical and mental phenomena, expects to visit Chicago professionally about December 1st. Mrs. Weston has many friends here and will undoubtedly make many new ones during her stay. Our readers will remember an account of a sitting with her published in our notes of travel some weeks since.

The Toronto Mail, Canada, says that an inquest was recently held at Shepherdsburg, England on the body of George Aldersbury, a bookseller, who died from voluntary starvation. The deceased was a Spiritualist, and in refusing food said "the spirits would keep him alive." He seldom took more than one meal a day, and once it is said fasted for six days.

The September number of *The Theosophist* has come to hand. This completes the first year of its existence. It has been successful in fully establishing itself, and may now be deemed a permanent fixture of India. It treats of occult subjects in a manner exactly suited to the minds of those who are seeking a solution of their mysteries. For sale at this office, price fifty cents.

ESPERIMENTAL CLOTHING—GOOD SPIRITUAL TALK—Caroline says: "It is written—'The heavens and the earth shall fade away like a vesture,' which, indeed, they are: the Time-vesture of the Eternal. Whatsoever sensibly exists, whatsoever represents spirit, is to spirit, is properly a clothing; a suit of raiment put on for a season and to be laid off. The whole external universe and what it holds, is but clothing."

As nearly as language can express it, that is the idea spirit intercourse stamps upon mortal minds. It is good spiritual talk, and no doubt it is a truth.

ON PRODUCE FROM CHINA

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth Meets no Rush, Shows us no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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JOHN C. BUNDY, EDITOR AND PUBLISHER.

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CONTINUITY OF EXISTENCE.

Reply to Dr. C. D. Grimes—Others Criticized.

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL of Oct. 23, Dr. Grimes occupies one half of a two-column article in a flippant attack upon me, for thoughts presented under the head—"Are all Human Souls Immortal?" and also, "The Follies of Spiritualists." "Prayer," etc. Many others have made similar attacks since I have had an opportunity to reply. For this reason I ask space in your columns, and not because I am "afflicted with the disease known as *craziness*," as the Doctor declares.

I am thankful to the Doctor for his eulogy on my little article on "prayer," and mention it only to call his attention to the fact that, in sentiment and principle it is in perfect harmony with my position on "immortality," which he seems to question. It is prayer that assists to gather in the spirit essence from the divine fountain, and thus harmoniously unfold and build up immortality.

As to the "Follies of Spiritualists," I do not wish to enter into a discussion on that subject. No especial good can result from such a controversy. I will say to the Doctor, however, and to others who attacked my articles on that subject, that I am not a "green horn" in this spiritual business, by any means, and my convictions were based upon an experience of thirty years. During this time I have witnessed many genuine spirit manifestations, but intermingled with a wilderness of fraud and folly. If I got in those articles too much acid for Dr. Grimes and Bro. Tuttle's stomachs, all they have to do is to mix some of their sugar with it, and I am sure it will improve their digestion. That is all the defense I make on this subject.

Now, as to the immortal individuality of souls: this is a broad, deep and unfathomable problem. It is beyond the power of man or of God to demonstrate it, because no man, neither God himself, knows it until he lives it, and no being can live it while eternally lasts. Who knows what in the unknown future there may be a clearing of worlds and the universe of matter shall be resolved into a fiery nebula, filling illimitable space. Who can say but that the mind is only the refined essence of matter? Who can point out an individual god. Who can demonstrate the impossibility of mind being reabsorbed into matter, if it once came forth from matter? Who can demonstrate that every blade of grass is not an instrument for the separation of mind from matter? Does not psychology teach us that ages upon ages rolled on after the first formation of our world, before a being of intelligence existed upon it? Does this not point to the supposition that the old earth has been breathing forth the spirit through the refining process of the life and death of plants and animals. And if the spirit of man came forth from matter, and in the remote future creation is resolved into chaos, why may not human souls, even God himself, be re-absorbed into the fiery nebula, thus forming the potent energy for the creation of new worlds? Our most vivid imagination cannot conceive of what may be in store for us, for creation, and for God, in the unknown and unknowable future. We can only speculate upon the continuity of individual entities, for immortality is beyond demonstration.

I have accepted the term immortality, however, in the ordinary sense as meaning coexistence with the creative energy, as an individual entity, and, therefore, I use the

term, "Are all souls immortal, or equal in their time of individual existence?" and I shall continue to consider it from that standpoint.

Dr. Grimes takes up the same language used by me in my first article on this subject, which all the rest of my opponents have harped so much upon. "It is the brain that makes the intellect, and the intellect, confers immortality." If a man is inharmonious and disobedient to law, the law will ultimately disintegrate and destroy. None of my opponents have treated this expression fairly, because they have not shown the true connection between this and what precedes and follows. Thinking that they saw a weak point here, they have stuck to this text, and left the fundamental arguments untouched.

It is clear to me that a well organized brain, (and when I say brain, I mean the mind-generating organs, both physical and spiritual), will produce a good intellect, and it ought to be clear to the obtuse conception of the Doctor, that a good, harmonious, intelligent mind will confer upon man the degree of judgment and prudence to live in obedience to the laws of his being, both in earth and spirit-life, and thus becomes the potent force, according to my theory, in conferring continued individuality. If the Doctor has a thimble full of brains himself, he can certainly see that this expression is not inconsistent with the theory of conditional immortality. I hope he and others who feel inclined to reply to me, will hereafter undertake to answer my arguments, and not make so much bluster about this little expression in reference to the brain. I want the reasons given why a human soul will continue to exist as an individuality, when he lives constantly in opposition to the laws that give him his existence. I have shown why he will not, and not a man has yet given a well sustained logical reason to confute them.

The Doctor next says, "Man is immortal simply because he is an integral part of an immortal cosmos—the body and being of nature—of God." This logic is as clear as mud. What is there in the universe that is not an integral part of the immortal cosmos? Reasoning from this standpoint you make the body of every thing that has life immortal. I do not deny that the particles forming all physical bodies and all spiritual entities, are as immortal as God himself, but the question is, do these bodies retain their individuality coeternal with God? You further say that "man is secreted from the ether and star dust, the winds and the waves, the rocks and the trees, vegetables and animals."

I agree with you fully; this is precisely the doctrine I have been teaching. Man is an aggregation of all life that has preceded him, but if he has eliminated his spiritual entity from "vegetables, trees and animals," the spiritual individuality of these things of life must have been first disintegrated, and when you admit that the spirits of animals may lose their individuality, you more than half admit that every thing I have taught is true, because you can not draw a well defined line between man and animals, any more than you can between the hills and the valleys.

The Doctor next gives us this statement: "Animals are immortal, but not as animals; men are immortal but not as men, for,

"Men emerge angels from their clay, As animals emerge men. Thus 'tis done, Angels in time do gods become."

"Each supplies an immortal link in an endless chain constituting immortal life."

I doubt whether a Philadelphia lawyer can extract any sense out of the above. I have given it up in despair. If he means that animals are immortal as individualities, and become men, and then gods, I will simply remark that it would have been well for the Doctor, if he had been one of the first tadpoles that existed upon this planet. In that case he would at present be several laps ahead of old father Abraham, in the race to the gods.

I quote the Doctor further: "After all, J. Murray Case made a good fight; vulnerable at so many points, he invited many to the feast; vultures snuffed their prey, and the fight went merrily on until he brings on a truce by calling Bro. Tuttle to the front, who modestly hints, 'you have continually.' You are sure of that, leaving the thoughtful to query, who, then, can demonstrate immortality?"

My good Bro. Grimes ought to be more accurate in his statements. He draws inferences here in relation to an expression by Bro. Tuttle, which he certainly knows are not correct. By reference to Bro. Tuttle's reply to me, it will be seen that he sustains my position in the most emphatic terms. I quote from his letter:

"A spirit is not necessarily immortal, but can be gradually extinguished as a lamp burning for an indefinite time and then going out. Such is the condition of the lowest races of mankind. Their spirits exist after death, but in them there is no progress, no desire for the immortal state, and slowly, atom by atom, they are absorbed into the bosom of the universal spirit essence, as the spirit of the animal is immediately after death. It may be asked at what age does man become immortal? No certain time can be given, as no sharp line exists. The time varies, according to the infant's development. The idea is he is immortal? This is an inaccurate question, for the answer depends upon circumstances of degree and cause of idiosyncrasy. If destitute of a ray of intellect, a voiceless, thoughtless idiot, the inference is not cheering, for if exist-

ence is preserved after death, it will probably be absorbed in a short time as the Hindu would say, into the bosom of Brahm."

It is evident from the above that Dr. Grimes in his criticism has shown no disposition to treat me fairly. He has undertaken to make it appear that I am the biggest fool in the spiritual ranks—got snowed under in the discussion, made a "truce," asked Bro. Tuttle for support, but didn't get it. Behold, Bro. Grimes, the cap you made for me will fit your head precisely. I will leave the Doctor to wear his newly made head dress, while I consider the subject further.

I have not clearly defined my position thus far, and in order that I may not be misunderstood, I do so as follows:

1. All forms of life are possessed with a physical and spiritual body. These two separate entities begin their individual existence simultaneously, and by the laws of accretion atoms of matter and spirit essence, are absorbed for the growth and sustenance of this dual nature.

2. When the separation of these two entities takes place in what is called death, the physical body returns to earth and the spiritual counterpart, whether it be vegetable, animal or man, retains its individuality so long as it is supplied with necessary conditions and nourishment, or lives in harmony with the laws of its being.

3. Vegetable and animal life may be perpetuated for a time in the spirit-world, but this requires the constant guardianship of intelligent beings, hence but few spiritual entities below man retain their individual existence only for a very short time after the death of the physical body, but are soon re-absorbed into the unorganized spirit essence that surrounds this planet.

4. Human spirits who persistently and constantly violate the laws of their being in the after life, will be by the laws disintegrated the same as animal and vegetable life below us.

5. Children who enter the future state in infancy, are taken into the guardianship of intelligent spirits, and taught to know and obey the laws, and are, therefore, more certain of attaining immortal life than those who die in mature age.

It can readily be seen that upon this platform we may build up a science of the spirit, based upon law and reason. We cannot assume immortal individuality of all things of life, as I have in former articles clearly shown. None have attempted to answer my arguments on this point, not even Bro. J. B. Crocker, who made such auster at the beginning, has ever attempted to answer my questions put to him on this subject. I, therefore, take it for granted that my opponents have given up the battle ground on this point. The question follows: Why, you make it an absolute necessity to draw a dividing line between the things of life that are immortal, and the things of life that are not immortal. When we attempt to draw an arbitrary line between these two classes, science steps in and says, Beware! If we permit the law to draw its own lines according to the merits of each individual thing of life, then we have a science based upon law and reason. In what is termed false conception the law of forces and affinities are precisely the same as in "true conception." The germ or egg becomes impregnated and life begins precisely the same in each instance; but in the latter instance the laws and conditions for the development of a perfect human being have been complied with, and a perfect child is formed. In the former instance the impregnated germ of life, being surrounded by unnatural conditions, there follows the growth of a tumor, which no more resembles a human being than does the liver of an ox; yet the doctor and his school would have us believe that this fungus growth of matter holds an immortal human spirit, destined to perpetual growth and unfoldment. What flagrant nonsense!

Both the physical and spiritual bodies of all things of life, had a beginning. The physical body of a child existed before conception in unorganized atoms of matter, and the interior spiritual essence. By the laws of accretion these atoms have been absorbed and a dual nature created or formed simultaneously, from the dual world of matter and spirit. It therefore, follows that a spiritual individuality which had a beginning may, also, have an ending. In obedience to natural laws it has been gathered together, and in disobedience to natural laws, it may, also, be broken asunder, and like the physical body return, atom by atom, to its primordial condition, when the disintegrated particles of spirit and matter may again be absorbed into other forms of life.

Every individualized physical body in God's universe, from the giant sun that sparkles in the starry depths, to the green moss that grows upon the rocks, is but the aggregation of particles of matter that have eternally existed, and every physical body thus formed, is subject to disintegration. Equally true, it is, that every individualized spirit of the universe, is but the centralization in individualized terms, of particles of spirit essence, which have had an eternal existence in other conditions and forms, and by the same law of disintegration, universal with combinations of matter, these particles of spirit essence may return to their former condition.

It may be written down a demonstrated scientific truth, that every body or spirit that can be added to, or built up, particle by particle, until it reaches solidity of form or conscious individuality, may, also, be

abstracted from, atom by atom, until the whole aggregation is dissipated. None will be so rash as to deny this statement, because in the denial there is a supposition that it is impossible to separate that which has been put together, which would be a very unscientific statement.

Nature gathers from the earth and air small particles of matter, and combines them in a grain of wheat. The millstone crushes this kernel into atoms. The digestive organs subdivide these atoms into infinitely small particles, and the nutritious parts are formed into blood, which, circulating through our bodies, deposits these particles, which become bone, muscle, flesh and brain—all this while the body is throwing off the wasted and worn-out material. There is a perpetual change going on, so that it is estimated that in seven years not a particle of matter remains which our bodies possessed before.

This law of accretion and dissolution is equally true of the interior spiritual entity. It is absolutely necessary that change should be constantly going on, otherwise the particles forming our physical and spiritual natures, would become depolarized, or lose their positive and negative action necessary to life, and a state of lethargy of body and idiosyncrasy of mind would inevitably follow, and the complete dissolution of both body and spirit, would speedily terminate our existence. Every breath we breathe, we not only inhale oxygen to vitalize the blood, but unquestionably absorb particles of spirit essence to sustain and build up the interior soul.

The particles forming the soul must be perpetually changing the same as those of the physical body. This must be true of the spirit, both in earth and in spirit-life, and is the potent and fundamental reason why spirits cannot for one moment remain in precisely the same condition. They are either advancing or retreating, and this advancement or retrogression, depends upon the elements that are gathered in to supply the wasted forces of the soul, for in this perpetual change the new material of spirit essence absorbed, becomes the soul itself.

If I enter into a low den of iniquity and assimilate with the inmates in their wickedness, I will leave that place with my spirit loaded with the crude emanations of evil minds; I have retrogressed. The spirit aura which I have taken in to feed my soul, is less pure than that which it displaced. If I continue to throw off the more refined and pure essence of the soul, and gather in dark, cruel, animal emanations, I will continue to retrogress until I reach the plane of the lowest order of animal life. In this condition I am in every sense of the word an animal, for all that constitutes the difference between man and the lower order animal life, in that he approaches nearer to divine perfection. In this depraved condition I am a changed being. Every part of my former self has disappeared, and I now find my spirit entity an aggregation of crude particles of spirit essence, very nearly allied to matter.

This is not sophistry. It is reasoning based upon facts, which are patent to every man of thought. We see men going downward, day by day, until they reach a plain in moral and spiritual depravity, lower than the lowest of the brute creation. How can the wondrous change be effected in the nature of men, except through the channel I have here explained? You cannot make a sweet apple sour, except you, by some process, extract the sugar, and insert in its stead acid; neither can you make a good man an evil one, unless you remove the diviner essence that constitutes his soul, and replace it with the element of darkness. When we look into the face of a holy man, we seem to see a beautiful halo of light surrounding him, yet there is no material light there. It is the spirit within us looking out dimly through the physical body that beholds the light. We seem to drink in the radiant essence, and our souls are made better. What is this golden halo? I answer, it is the spiritual atmosphere that surrounds this good man, and by which his soul is nourished, and which radiates forth to bless every one who comes into his presence. Many have formed a vague conception of spirit as a kind of immortal something that exists eternally without change of parts or particles; but nothing can be farther from the truth.

Dr. Peabody has taught that all life comes from "immortal germs" that have eternally existed; but in such a theory it appears to me that the stock of "germs" might sometime run out, when all propagation of life would cease; and if the female "germs" run out first, there would be a discomfite set of male germs who would be cheated out of their material existence. But, perhaps, the Doctor thinks there is an infinite supply of germs, in which case it is certainly unfair that some of them are compelled to wait unnumbered ages before they can secure their turn. If such be the case, I can imagine that about a hundred millions of these future rulers of our world, hover over the couch of the bride in hopes to "steal a march" on some lucky germ that may not get around just on time for its turn.

But for the life of man, I can't understand what use there can be for these "immortal germs." I cannot possibly determine the difference between an unconscious germ, and a particle of spirit essence; neither one shows any signs of individualized life until by the aggregation of many particles a form is created, and even were the germ theory true, it is possible that parti-

cles which gives to the germ its individual and active existence, may be disintegrated, when nothing but the unconscious germ would remain. The result is precisely the same in either case.

Bro. Tuttle intimates in his letter that I err in supposing that immortality depends entirely upon the development of the moral faculties. I do not wish to be thus understood. I believe that perpetual continuity of individual existence, depends entirely upon the equal and harmonious unfolding of every faculty of our being, thus forming a balance of forces or perfect arch, in which each separate faculty helps to sustain the others. Continuity of existence is lost by an abnormal unfolding of some of the faculties, and the inactivity of others. It is a known fact that when we cease to use a faculty, it will in time perish. This is because the worn out material is thrown off, and nothing new taken in its place. If a spirit cultivates nothing but the organs of destructiveness and enmity against his kind, the higher faculties will eventually become foreign to his nature. He will lose that balance necessary to his existence. He destroys the arch, and it falls into ruins, just the same as the imperfect arch of animal and vegetable spirits; neither is this breaking of the arch due to evil alone, it may as easily be broken by excessive veneration, in which the worshiper becomes the embodiment of but one idea, without reason or balance of faculties to support it.

Man naturally possesses a greater number of faculties of mind than any of the animals below him, because he is the embodiment of the whole, and thus in him is formed the only perfect arch, and the only key to continuity of existence; but let him break the arch by the destruction of any one of the stones that forms the archway, and the structure will crumble into dust.

In the wandering, discontented, restless, unbalanced spirits, who come to us from the other side, we have the evidences of broken arches, dissolving, melting away into the great throbbing spirit of the universe. Columbus, Ohio, Sept. 30th.

We give Mr. Case another hearing on his plan that he had not fully presented his arguments in previous articles, but must decline further space for the subject at present.—Ed. JOURNAL.

MESSAGES HEARD CLAIRAUDIENTLY.

Given Through the Mediumship of Mrs. Clara Robinson, No. 2308 Michigan Avenue.

My name is Edward Babcock. I died in New Orleans with a disease called cancer of the stomach. My sufferings during my sickness were intense, and the change of worlds, which you call death, was a relief to me. I didn't believe in much of anything when in your life. I have a sister who used to talk of dead people coming back, but I laughed at what I called her credulity. Now I know she was right, and I was wrong. If I had looked into this matter more when upon earth, I should not have had such hard lessons to learn here before I could contact a medium. My friends, spirits can, and do, return, of course, they need proper conditions to be successful in being recognized.

I died in Decatur, Ill. I was there attending school. My home was in Belleville. I was only sick a few days. I took a severe cold, which settled on my lungs. All that kind friends could do for me was done. I did not want to die for I was young, only sixteen. I often visit my old home. Tell the dear ones there that, although I did not want to go, I would not be back upon earth if I could to live again, for I realize how much greater my opportunities for improvement are here, than they were there. Life here is pleasant. Tell them I am happy. My name is Clara Bailey.

I passed away from Lowell, Mich., and am now enjoying the society of the dear little ones who left our home before me. I often return to my old home, and when conditions are right, can see my earth friends. I believed in Spiritualism, and I find my belief was correct; now I know I believed in a truth. Say this is from Mrs. Wright, of Lowell, Michigan.

My name is John Boyden. I am an old man—at least, I was when I passed away; but now I feel that I have renewed my youth. My spirit is strengthened, and I feel all the vigor of my younger days. I tried to do right as far as I knew, while in life, and I find that that, more than my Methodist belief, has been the means of placing me on the plane of progression I am now on, and where I am still a learner. One thing now: I am satisfied that spirits can return to earth when they learn the law of control.

Tell my wife that I, M. M. Lawson, of Paris, Ill., still live. Tell her it is in my power as a spirit to assist her, and our dear children. She can be easily reassured, and in that way I shall try to guide her spirit, as from the plane I am on, I cannot see her as she can. Tell her that I am often with her and the children.

All kinds of liberal books for sale at the office of the Religio-Philosophical Publishing House.

Sideros and its People as Independently Described by
Many Psychometers.

BY PROF. WM. DENTON.

(CONTINUED.)

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Mrs. Clara Field, of Boston, examined for me meteoric fragments knowing nothing of their nature nor, as stated and as I believe, of any previous examinations. Since these examinations were made after portions of the examinations of Sideros had been published, I give only those relating to matters that had not been published at the time. Her descriptions harmonized perfectly with those that have been already given.

I said, "I should like you to examine into the spiritual condition of those people you saw the other night. Had they any communication with the Spirit-world?" With a fragment of the Palmettoville meteorite she gave me the following:

"I go back to that large central building and to the central part of it. I am up stairs, and yet there are no stairs, but several small elevators. I am where everything is bright and clear—in an immense room to which all these people come with a purpose. It is dedicated to the invisible; no, for they are not invisible to these people. They come in here and sit down quietly and the spirits come to them. I see a lady come in and sit down, and then a gentleman, another lady, and then another gentleman next to her. In a few moments I saw two spirits standing by them. If I had not seen them gradually form I should have thought them just as material as the other people.

"After they have formed and the people have come in rapport with them, the spirits walk out with them to their homes. I can hear them chatting with the children who know they are spirits; they are delighted to see them and feel perfectly at home with them.

"This room is the largest I ever saw. It is larger than the Coliseum (an immense structure erected in Boston for musical purposes). In the center of this room is a canopy draped all around; under it the floor is slightly elevated, forming a sixteen sided platform. Upon it are sixteen seats, a seat facing each side. As I sit, and watch, people come in from all sides and occupy chairs till there is a large audience, who watch and listen as materialized forms of spirits appear and occupy the seats under the canopy. I see the most beautiful and god-like form of a man, whose face is self-luminous; he has a long, silvery beard. Once looking at him you could not look another way. Male and female spirits alternate as they sit, and they speak to the multitude in the order in which they sit, till they have spoken and the people go out and a new audience comes in and the other eight speak. The only way in which I can distinguish the speakers from the audience is that their faces are self-luminous. Their hands are exquisitely formed. I wish I understood their language. The only teachers the people have here are spiritual teachers.

"I go out; it is light. There is a large building here like a pavilion where I see material teachers.

"I now stand in a large vaulted chamber where I see a man in a kneeling, half-lying down posture. He is gradually growing transparent. He does not seem to die and yet he passed from a material to a spiritual state. It just seems as if particles of matter composing him became transparent and I see him as if made of glass. A little while he gets up and walks about; yet there is something on the bed that perfectly resembles his body. There seems to be but little there and his friends told him like a garment and place it in a vessel underneath which is heat, for I see the tremulous air ascending, but there is no fire. By and by I see a little smoke ascend and then there is nothing but ashes, which they place in an urn and put a transparent cover upon; as I stood looking and thinking that the urn might hold thousands, and wondering where the man was, I saw him sitting upon a chair, where he had been watching the process. He turns and looks into the urn as I did and as I watch him he dissolves and disappears."

On a subsequent occasion she obtained the following:

"I seem to be above a fortified place on the sea-board; there are long lines of fortifications. Above this I saw the exact counterpart of all that I saw below. It was but a glimpse.

"I do not know how to tell what I now see. I appear to be looking down into an immense round building, the top of which is a dome all covered with glass. As I look I see this building filled with people, all of whom are standing. I notice one man in particular who is peculiarly dressed; he has drapery on his arms and is sitting on a large chair like a throne, and looks as if he was there to be worshipped. There are persons on each side of him, who seem to be his attendants.

"Something in the edge of the dome attracted me and I saw above the people, in this dome another concourse of people; they are spirits. The peculiar man that I saw is now addressing the people and both spirits and mortals listen. The mortals see the spirits distinctly. The dome seems to be arranged for the spirits and they appear to be seated, but I can see no seats. This is a great day. This man is looked to as no king or god ever was; he seems to hold the key to two worlds. Whether he is a spirit or not I cannot tell. I see censers burning some kind of incense, to produce a condition that seems to be necessary. I can hear distinctly, but cannot understand anything that is said.

"Now there comes through the crowd, the people making way for them, two women, one up each aisle. They differ very much from all the people I have seen here. They seem like visitors from some other planet. They are very tall, very slender and have a peculiar gracefulness about them. Their features are very long and their hair, which reaches to their feet, is like spun gold; they wear it like a veil. Each one carries a long, slender wand. They pass on till they come to the burning censers, where they place something into them to burn.

"I seem to have come among the members of some order, not secret exactly, but having peculiar rites and ceremonies. There are but few that take any active part. The ladies' dresses are of the most beautiful tints imaginable; their garments are lighter than ours.

"These two women seem to come among them as visitors, whom they have been expecting; one addresses the audience and then the other. They are the most peculiar persons I have ever seen. The skin is white as milk—a porcelain whiteness; their faces are a perfect oval, their foreheads wide, nose thin and straight and the hair grows low on the forehead. We have no beauty on the earth that can begin to compare with their beauty. The eyes are dark and the lids almost transparent; their beautiful feet are bare and their garments short and hung from the shoulders. They are entirely different from all the other people I have seen and do not certainly belong to this part of the world. I think they are spirits and visitors from another world."

Another lady, whose name I am not permitted to give, saw somewhat similar appearances on Sideros. With a Palmettoville specimen she said:

"I see dark-colored ledges of rocks, exceedingly irregular blocks standing every way. There is an opening in the rocks, something like a large hall, and in it I see the

form of a man; he is going from me. He is naked and transparent as glass, so that I can see the dark rocks through him. (I never saw or heard of anything like that before). Each side of him are pillars of rock that support a rocky roof overhead."

The next day she continued the examination:

"The rocks are to my right, and I come out to the daylight. To the corner of the ledge of rocks I see three of these transparent forms: one has on a loose dress, but that is also transparent; it is what would be called a robe; I think this is a female. They are standing by the ledge of rocks and apparently in the open air."

"Now I can see clearly and at a great distance. I see another opening; it is another place altogether, where those beings are moving around. It looks light and pleasant and almost like a new world. The way in is rather narrow, but the place is large in which they are, and there is a light beyond those moving forms. I see now two or three a little way apart, but only below the shoulders."

In the last days of humanity on Sideros, we shall find that the people were compelled, in order to preserve their lives, to live in caves. I think these last descriptions refer to that time, when spiritual beings seem to have gone in and out among the people daily, until their appearance ceased to be remarkable. Long before this, however, all persons of intelligence on Sideros had become familiar with the fact of future life and spirit return, as will doubtless be the case upon our own planet before many centuries.

PROGRESS ON SIDEROS.

"I think 150 years after that national circle many spirits were able to materialize, and speak to audiences without any special medium. In an audience of 100 or 150 there were always persons present through whom they could appear.

"The slave-holding people become educated to the level of surrounding nations. The brown people are slowly mixing with the white and becoming much freer. They receive Spiritualism quite readily; more than some other races. There is a republic everywhere now. It is almost one country, there is so little difference between one country and another. The laws are about the same all over; yet each country has a council or senate. They meet for public improvement and war is at an end. When anything comes up that concerns all nations, delegates are appointed, who form a world's convention.

"The Byronicisms hold to themselves longer than all others, but they are decreasing rapidly. The people are compelled to come down from the plains and cultivate the soil, and they thus mix with the whites.

"I go on in time till there is very little difference among the people. They become a light-yellow, almost white; a brown tinge alone tells of the previous existence of a brown race. Materializations of spirits become very common, and is done very easily in circles of eight or ten. A kind of telegraph is used, but I do not see the details of it. Printing is done by sunlight or electricity. The people live in communities quite generally, though some live separately. The communities have from ten to five hundred acres. Town and country gradually pass into each other. Some communities have three or four large buildings for workshops, lecture rooms and such like. Some persons garden, some manufacture and others farm. They make very perfect statuary; blocks are hewn out roughly; men touch them with a wire and flakes of stone fly off. I think it is done by electricity. Most of the statuary, however, is moulded. An artist makes a fine statue and casts are taken of it."

LATTER DAYS OF SIDEROS.

The following examination is of a meteoritic specimen, whose history otherwise is unknown to me.

"I see a large valley with a small lake in it. It looks as if it had been a gulf from the ocean; the water of the lake is salty. The mountains are very high and have snow upon them; the atmosphere is thin and cooler than here. I see no signs of life except small shrubs here and there. A very deep canyon runs into the valley from the mountains, that has a little water in it, and there is grass near the mouth of the canyon. The valley is sandy and looks like a desert. Some distance off is a sea or ocean. Far above the valley I see a number of buildings of some sort. There are blocks of stone and iron all around; the place is very old. It rains but little here."

This evidently refers to a time very long after that represented in the last examination, when gulls had become valleys, islands mountains, cities blocks of stone and iron and fertile lands had been transformed into deserts. In the next examination he goes back in time and sees the country as it had been:

"That town was on an island once, and ships were there; they are rather small, but go rapidly. The people are dark, look like Arabs and dress like them, only in warmer clothing. There are trees here that look like the palm. The climate is mild and gentle, though there are cold periods now and then. The island is near the main land and is very irregular in shape. The ships seem to be made partly of iron, and the large ones have no sails.

I see an immense statue made of granite-like rock and representing a man sitting down; he has a queer looking cap on and has an ax in his hand. It is at least 50 feet high. There is an open building of stone over him. It is a kind of temple, people come here and touch their foreheads to the stone on which the statue rests. Men meet in crowds here and some of them talk to the others. There are people on the main land, who trade here all the time. There is a good harbor and the people live by the vessels that come here.

"The people are advanced in some respects, but they are behind hand in others. The streets of the town are narrow and crooked, and rough and sandy, and mule-like animals draw carts along. They have warehouses for storing away the cargoes of vessels and dredges to take things out of the bottom of the harbor. They use large nets to catch fish with and get a great many at a time. The island is rocky and has but little vegetation on it."

This island was, I think, in a gulf lying between the country inhabited by the Byronicisms and that occupied by the Caucasians, which subsequently, as he saw, became a valley with a small salt lake in it.

"I now see ruins with a few families living among them. They are near the sea and the people fish a good deal. There is a small field near here irrigated by a spring. It looks as if there had been a large city here once. The sea is about a mile away. I see an animal like a small deer with long ears; it is as large as a three months old kid and is of a brown or mouse color. These people have several of them around as pets. (The sky does not look blue like ours, but is of a whitish yellow). These people are dark and have small frames, and are a little under the average height. They dress in cloth that seems to be made of hair and they go bare-footed a great deal."

Sideros does not appear to have existed long enough in a condition favorable to humanity, to allow its whole population to become homogeneous. Some fragments of races appear to have been left and to have retrograded, as the world became less favorable for human occupancy.

"They live in small houses made of blocks of stone from the ruins. There are two fields here of about 10 or 15 acres each. They are in good cultivation. Small oxen

are used to plough with. The people have to work hard and live roughly. It is a long way from here to any other inhabitants. Cooking is done in deep places with asphaltum or some kind of oily rock. I do not think there are any other people within a hundred miles. There are a few trees and bushes, but no forests.

"Windmills that go slowly grind grain and pump water. A number of people went away from here several years ago in boats and these are all that are left. This is a barren region; there is no life or activity among the people and they look as if they would soon die off."

(To be Continued.)

STATE SECULARIZATION.

WHAT IS NECESSARY IN AN ORGANIZATION FOR ITS ACCOMPLISHMENT.

Extract from a Speech by B. F. Underwood, before the Liberal League Congress, held at Syracuse, in 1878.

The primary object of the Liberal League is neither the promulgation nor the dissemination of any system of faith or philosophy, except so far as it clearly conflicts with the rights and the religious liberty of citizens. It is an organization formed in the interests of justice and freedom to all. It declares that in this republic, where there is great diversity of belief on the subject of religion, all have the right to worship in the manner that seems to them best, or not to worship at all if that is their pleasure, and that there should be no compulsory support of any religion and no law or practice by the general or State governments, directly or indirectly, recognizing any religion either as true or false; in other words that there should be a total absolute separation of church and State, both in theory and practice, now, henceforth and forever; that the government should be entirely secular and should have nothing whatever to do with any religion or anti-religious system or belief, except to protect its adherents when necessary in the right of enjoyment of their faith or convictions when their beliefs are not of a character to require them to infringe on the rights and liberties of other citizens. It protests against the use of religious books and the performance of religious service in our public schools; it protests against the exemption of churches from their just proportion of taxation when liberal halls are taxed like other property; it protests against the recognition by the State of the claims of any religion as to the sacredness of one day over another; it protests against the employment of chaplains by the government, and the conversion of halls of legislatures into places for religious service, and the payment for such service, however small the amount, from the public treasury; it protests against all religious services at the public expense or by the direction of the constituted authorities, in any department of the national or state government; it protests against public appropriations for institutions in which religious doctrines are taught; it protests against proclamation by the President of the United States and governors of the States, appointing days for thanksgiving and prayer.

Against all these and other similar practices, the league firmly and earnestly protests, and it demands that they cease, since they are inconsistent with the government of the United States and the genius of free institutions, since they involve a denial of that separation of Church and State, and that principle of religious liberty which so many praise, but so few seem to understand, and since impartial justice and the cause of religious liberty demand the removal of these wrongs, and the complete secularization of the State.

With these objects in view the league invites all without regard to religious belief, nationality, sex or race, to join in the accomplishment of its work. No question is asked how much or how little you believe; whether you are a Christian, Jew, Buddhist, Mohammedan, Pagan, Spiritualist, atheist or skeptic; whether you are in favor of coin or silver money; whether you are a republican or a democrat, or neither. If you recognize the importance and justice of our work, and will assist us in helping educate the people in these principles, your co-operation is desired.

And here I deem it proper to emphasize the fact that to insure success the Liberal League must confine itself to the objects for which it was organized. It must keep constantly in view State secularization, and, to this end, every other consideration must be subordinate. It is now, and still more in the future will be composed of somewhat heterogeneous elements. One great danger that is a standing menace to all such organizations, is the liability of giving undue prominence to questions which have no direct bearing on their objects, and concerning which there is the same difference of opinion that there is outside their membership—questions which at certain times, owing to some circumstance, absorb public attention and which seem to many, under the influence of temporary excitement, of more importance than the object which called the organization into existence; and thus they are often the cause of dissension, and not unfrequently destroy the harmony and unity of organizations whose aims at the beginning were clear, definite and well understood.

Let the Liberal League avoid this rock on which so many organizations have been dashed to pieces. Its members, as individuals, are at liberty to advocate what they choose on all subjects, and to join any party or association pledged to other reforms; but as members of the Liberal League it is all important that they keep constantly in mind the purpose for which the organization was formed. Outside the Liberal League individuals or as members of other organizations, they can use their influence in favor of the republican or democratic party, gold or greenback, woman suffrage, or anti-woman suffrage, prohibition or license, Christianity or anti-Christianity, Spiritualism or materialism, theism or atheism, evolution or creation; but the dissemination of any views on these subjects, however desirable, in, I conceive, no part of the work of the league.

I know there are undiscriminating minds that will pronounce this a narrow policy, because they fail to distinguish between the legitimate work of the league and their cherished convictions on subjects that are beyond the province and scope of the body. There are some individuals in such a chronic state of excitement in regard to some certain subject, that they must introduce it whenever they have an opportunity to address the public, whatever the object for which the meeting was called. We may concede to such persons honesty and zeal; but they lack judgment and discretion, and constitute the most troublesome element with which conventions have to deal.

But to all such persons we should say while we welcome you to this organization and desire your assistance, we cannot as members of the league decide upon, or consume our time in discussing questions that are alien to the principles and purposes of this body. By this course alone can harmony be maintained, and the efficiency and success of the league secured.

For two days nearly, Mr. Chairman, the entire proceedings of this congress have related to the question whether the law of 1878, against the circulation of obscene literature through the mails, should be modified or totally repealed. The main object of the Liberal League has been lost sight of, and from listening to the discussion yesterday and to-day, no person could get any idea of the real purpose for which the National Liberal League was organized.

From the first I have insisted that the question as to the constitutionality of the law of 1878, is a question with which the Liberal League has nothing to do; and the difference of opinion on this subject has been given a prominence to which in this body, it is not entitled.

Because there were reasons for believing that persons had been unjustly convicted of circulating obscene literature, owing to the loose and defective character of the law under which they were tried, the National Liberal League at Philadelphia, in 1878, passed a resolution demanding in the interests of justice, that all laws against obscenity, should be so clear and definite as to admit of the conviction and punishment

of guilty persons only; and lest the resolution should be unconstitutionally construed by anybody to intimate sympathy with any one engaged in circulating moral bills, it added that it was in favor of proper legislation against obscene literature. That resolution was, I believe, right and timely. Both the contending parties can concur in it now. It was simply a protest against what seemed to be a wrong to individuals in consequence of loose legislation or of an unfair interpretation of the law. In no way did that resolution lead to the discussion that has been going on respecting the Constitution, or to the scenes we have witnessed at the sessions of this congress. If we are wise we will hereafter confine our discussions to the purposes of the league. Unless questions that are not germane to the object of the organization, can be kept out of the organization, the usefulness of the league and even its existence will soon end. But the principles for which we contend are just, and I am confident, will in spite of the opposition of enemies and the folly of friends ultimately triumph.

The Spirit View of Christianity.

To the Editor of the Religio-Philosophical Journal:

I have read with much pleasure the eloquent and able address of Hudson Tuttle, "Out of the Old Belief," an admirable piece of iconoclastic work, in which notwithstanding the difference of our sentiments, I would object to but two expressions. The assertion that "revelation is always the outgrowth of human progress, and progress not the outgrowth of such revelation" seems too extreme a statement. If Mr. Tuttle will reconsider, he will probably agree that while human progress is necessary to the reception of a revelation, the spirits who come to receptive mediums are really the authors of the thought and emotion which constitute their "revelation" and which become a cause of progress.

Again he says, "the highest religion will be based on knowledge, not on faith." I would say that superstition is based on faith without knowledge, but that the highest religion is based on faith and knowledge. Faith is an element—the vitalizing strengthening element in knowledge. Stubborn skeptics will witness the best spiritual facts, and although they have all necessary accurate knowledge, for want of faith, they most absurdly discredit the facts. In the psychic constitution of man there are certain semi-moral and semi-intellectual elements, which are essential to right thinking. The importance of these elements has never been fully recognized, for want of the true mental science which is attainable only by the study of the functions of the brain.

I have also read with interest the able presentation by Mrs. E. H. Britten, of her views of Christian Spiritualism, which seems to be the most plausible and apparently plausible statement of the views of those who object to the word Christian. Her arguments would be unanswerable but for the fact that they embrace serious misconceptions of the question at issue and of the views of Christian Spiritualists as they are called, and I suppose we may properly accept the name. When these misconceptions are explained her argument shortly vanishes.

Mrs. B. assumes a difference which is more fanciful than real between ancient and modern spiritual religion. It is essentially the same Divine and angelic influence operating today (and in which she is a conspicuous actor), which operated with Buddha, Confucius, Pythagoras, the Brahmins, Jesus and the apostles, and their inspired successors. All is personal in both ancient and modern Spiritualism, since persons are the agents, and all is alike impersonal in the origination from Divine influx into humanity.

Very plausible indeed is her argument that truth and goodness are Divine eternal principles, which cannot be fully represented in any individual—a thought which has long been familiar to my mind, but has not been a finality. It has not excluded the additional thought that truth and goodness are most perfectly developed in those who have the best organization and the highest inspiration. Consequently they become our teachers and leaders. If we can advance nearer to the Divine and enjoy a higher inspiration than our illustrious predecessors, we do not depend upon their teaching, but standing on a higher plane we supersede them as modern scientists supersede those of the last century.

Modern Spiritualism is superseding the ancient by its greater scientific and philosophic development, but as to its ethical or religious development, it is not even a competitor in personal sense. The grandest development of spiritual religion that the world has ever seen was that of Jesus of Nazareth. When another representative of the Divine shall appear, he will like Jesus originate a new dispensation. In the mean time the best of us need centuries of progress to reach that high plane upon which Jesus lived on earth, and the higher plane which he occupies in the heavens.

The use of the word Christian does not cramp our souls within the limits of any personality. It does not cramp our thought or love in any way, but tends to give them the largest liberty of virtue and the highest stature. Christianity to me means the religion of inspiration (which is Spiritualism vindicated)—the religion from God the religion which comes to, and is introduced by, the Christ, the anointed teachers.

Jesus was the Christ of his age, and he is in fact the Christ of all subsequent ages, for there has never been on earth a higher inspiration; and this would be more clear if there had been a fuller record of his life and deeds. He is our Christ, for he has uplifted our souls by the inspiration of his life and teachings and is still uplifting them by his spiritual presence. I do not find in Buddha or Confucius or any other historical characters an equality in the religious sphere with Jesus. His superiority is shown in his own grand spiritual power and in the inspiration, holiness and heroism imparted to his followers—a Divine impulse, passing on through the centuries and still sufficient to inspire men to lives of consecration and martyrdom.

In professing to be a Christian, I profess a desire to imitate Christ—to live a divine life and do all that is possible to help and uplift all around me. This is not limitation, it is expansion. To object to Christianity in this sense, for fear of limiting our own transcendent genius and love, seems as rational as to object to the sky through which comes our light, for fear it might come to such contact with our uplifted heads.

Mrs. B. objects to Christian Spiritualism as something which involves "the bias of individual leadership" and "personal idiosyncrasies" and "narrows down the universe of eternal principles into the limits of a single human life" of which we are required to "wear the livery." To such Christian Spiritualism I would object strenuously as herself, and I do not think it exists among any who are known as Spiritualists. The original of her picture can be found only among sectarian churches.

The word Spiritualism has a vague meaning, which is chiefly intellectual. It does not signify any definite moral or religious status. Spiritualists may be of innumerable varieties in their positions and purposes. Their chief aims may be life curiosity and sight-seeing, or rigid scientific investigation, or marvel hunting, or occultism and black magic, or speculative profit in utilizing the advice of spirits in money matters, or assisting the indigence of all the passions by spiritual knowledge, or dogmatism in enforcing peculiar spiritual views, or pantheism and mystic speculation, or the namby-pamby of elegant diction and sentimental verities, and so on without end.

The true and proper purpose of Spiritualism is the elevation of man. That elevation requires Divine influx and spiritual instruction, in conjunction with education and co-operation. It needs continuous aspiration in ourselves toward the Divine life of love and duty, and continual doing of duty. The highest duty is to devote ourselves at whatever sacrifice, like Jesus and the apostles, to the elevation of humanity. It is not for all to be leaders and apostles, but it is for all to assist the movement, especially in personal example. They who take this view, and endeavor to act upon it, are Christian Spiritualists in fact, whether they know it or not, and when they commune with the Christian sphere in the higher heavens, they may realize their proper sphere and proper name.

JOE. BONZA BUCHANAN.

1 Livingston Place, New York, Oct. 12.

Woman and the Household.

BY HENRY M. POOLE.
(Metuchen, New Jersey.)

An autumn, a soft transparent mist
Veiling the distance & shimmering in the noon
Of an October day; low winds that kissed
The tender falling green;

The wheat fields brown and bare without their
Averies,
The falling line that took the sunny shed,
The falling drift of withered leaves,
Their gold and crimson dead;

The cricket's plaintive chirp; a warbling hush
Over all the tender sadness of the scene,
Proclaiming throughout our beautiful land, the
Death
Of summer's glorious sheen.

Soon coming winter stills the bounding life
Now flowing free and holds it deadly chill
The steady upward beat, the march, the strife
Which Nature's pulses thrill.

O wondrous change! The spring shall come
Again,
The blood shall course through man and plant
And tree,
A rest, a pause, a seeming death, and then
The joyous earth shall rise.

Its soul awakes to a fresher day;
A fuller, richer dawn shall surely come,
Take heart, O mourner! Leave thy pu'ile clay,
Look upward to thy home.

The heart that beats, the brain that rages at will
O'er the dead of thought and garnered pleasures
store,
Gleams now in fairer fields and loves (there still)
Olim Death triumphant o'er.

And when the spring breaks o'er that mystic sea
That flows so wintry cold beyond earth's
strand,
There shall thy loved one wait to welcome thee,
In that best Summer-land.

Only one-twentieth of all the animals
in this country are women.

Anna Dickinson's new play of An American Girl, calls forth all sorts of comments from city papers, the majority of which are favorable. The representation embodies her ideal of what such a girl should be. Her play of Aurelia is a fine piece of dramatic art. If health permits, she will give readings, from that and from the Crown of Thorns, during the winter.

Mrs. Josephine Elaw Lowell, the efficient member of the State's Charities Aid Board, writes thus strongly of the necessity of separate jails for the sexes. If women had as much power as they have interest in reforming such abuses, these would at once be indignantly swept from a so-called Christian community.

"If there were known to be, in each county of the State, a house into which men and women, girls and boys, were enticed by wicked men, there kept confined for weeks and months in the most degrading idleness and license, without sunlight, fresh air or exercise, without schooling or religious teaching, with murderers, burglars and prostitutes for their instructors, there would soon be an organized effort to suppress such infamous dens, and the men who made their profit from them would be punished. The fact that in each county such a house does exist is not made less horrible by the fact that it is called the county jail, and that men and women, girls and boys, are committed to it by 'due process of law,' and that the men who make a profit by it are public officers, representatives of the majesty of the law. Is not wickedness which is done under the guise of law the worst wickedness? Is it not more corrupting and more degrading to every man and woman who is exposed to low and vicious temptations and examples in our county jails, to know that the county jails are public institutions, maintained by the public, and for which the public are responsible? If nothing more can be done to remove this vile blot from the Christian character of our people, if men and boys and middle aged women are still to be forced into such degrading companionship, at least let us save the young women from the dread contamination."

The following is from an address delivered by Gen. Garfield at the anniversary exercises of the Spencian Business College at Washington, D. C., eleven years ago, upon the Elements of Success. It shows the sense and practicality of the sagacious man of affairs. "Laugh as we may, but it is as a fact, if we will keep it out of Congress or political campaigns, still the woman question is rising on our horizon larger than the size of a man's hand; and some solution, ere long, that question must find. I have not yet committed my mind to any formula that embraces the whole question. I halt on the threshold of a great problem; but there is one point on which I have reached a conclusion, and that is, that this nation must open up new avenues of work and usefulness to the women of the country, so that everywhere they may have something to do. This is just now infinitely more valuable to them than the platform or the ballot-box. Whatever conclusion shall be reached on that subject by and by, at present the most valuable gift that can be bestowed on women is something to do which they can do well and worthily, and thereby maintain themselves. Therefore I say that every thoughtful statesman will look with satisfaction upon such business colleges as are opening a career for our young women." The whole lecture is replete with ringing words for the best training of mind and body. He believes in sensible, vigorous application to a practical career of study, instead of spending so much time upon the classics.

Such business colleges as this are fitting many hundreds of bright young women for positions of trust and responsibility in cities, towns and villages. It is only of late years that such a career has been open to us; but in Europe every traveler is familiar with the efficient and well bred clerk of the Hotel, and sits an autocrat in her little bureau at the entrance. Frequently she is the wife of the landlord, who, if she becomes a widow, continues to manage the house alone. It is no longer fashionable to be ignorant of common methods of business. The pretty, appealing ignorance and artlessness of old has not been found quite so satisfactory in emergencies, or when a young woman is thrown upon her own resources. In the Spencian College, Mrs. Sara A. Spencer, the well known philanthropist and reformer, is the main teacher and vice-principal.

The fine perceptions and spiritual culture of the poet Whitier are manifest in his conversation with a correspondent of the *Inter-Ocean*: "I think that the principal mistake of our present civilization is the dwarfing of the sensibilities. After early childhood the cultivation of the sensibilities begins to give place to intellectual training; and soon comes, entirely, and the young mind is left to train its own sensibilities.

It is also taught to smother and conceal the impressions and sensibilities, and eventually hardens into a spirit of indifference. Mental acuteness is the great good. Insensibility to feeling the proper condition. But it is necessary to a high spiritual attainment that the sensibilities be pure and delicate.

"Women are more finely adapted to the development of such influences than men, because, for one thing they are less exposed to hardening from without. So the society of the future must be acted on more directly by women than that of the past. In the bringing out of the sensibilities they must take a leading part. Woman suffers I regard as an inevitable thing and a good thing. Women in public life will bring it up more than it will bring them down. There will be considerable floundering before society would become completely adapted to the change, but after it shall be fairly accomplished and in working order, the work of society will go on without any deterioration, and with a gain in purity of motives and unselfishness of law-makers and administrators.

INTERESTING INCIDENTS.

Spirits Manifest Themselves in Various Ways.

Wonder-seeking has never been one of my weaknesses, though I am quite as much interested in hearing about and reading of the wonderful, as any one. For spiritual advances I am something of a stranger, never having had many opportunities for attending such, and yet I have witnessed enough to satisfy me that our spirit friends can and do return to us, and under certain conditions may do so make themselves visible to mortals. Experiences that I have had in séances, though eminently satisfactory to me, I have never thought worth repeating; I listen with eagerness and wonder to the experiences of others at such places, and yet hardly think them worth recording, because they are within the reach of all, and they who seek shall find. But there is a particular kind of experience in the lives of some persons, that has a peculiar charm for me—an experience that comes to them unthought and sometimes undesired, and somehow it has more weight with me as demonstrative of immortality, than all other evidence presented to me; and the witnesses—those peculiarly gifted or endowed persons—are not so few as one might suppose. They are scattered here and there, up and down the earth, and chance occasionally throws them in your way.

Thus it is that recently I met with a lady whose home is not a thousand miles from Chicago, but who for a period of years has been sojourning in this mountainous region for the benefit of her health. For the sake of a name I will call her Mrs. B., a lady of culture and refinement, and of such qualities of mind and heart as have endeared her to a large circle of friends, who regret that she must soon take her departure for her Eastern home. Mrs. B. is mediumistic naturally, but so successfully "restrained the spirits," on account of family opposition that, for some time before leaving home, she seldom felt any influence. In the course of conversation she has related several interesting incidents of her experience, and as I was around taking notes, I will repeat her conversation as nearly as possible:

"That which you are reading looks like the old RELIGIO-PHILOSOPHICAL JOURNAL."

"It is. Are you acquainted with it?"

"Yes, but are you aware that it is heterodox and that church people shouldn't read it?"

"There are doubtless many who would regard it thus, but I have had the pleasure of perusing it for a number of years."

"My parents were both staunch Presbyterians, but being in advance of the age in which they lived and not quite in accord with the tenets of the Church, they and the latter parted company. They believed in Spiritualism pure and simple, and were the better for it. I myself have believed in its truth for many years. In fact, I know that it is true. My attention was first called to it when about sixteen years old, by a circumstance that will never pass from my memory while life endures. It occurred some time after my father's death, all unexpectedly and unthought. We were living in one of those old fashioned farm houses which you at some time may have seen, in which, off some one of the rooms, there was a recess for a bed. In a place of this kind I had just retired, and my sister, for the night, I had laid but a few moments, when I felt something shaking my head, and I looked up expecting to see some one standing by me, but I saw no one. I was a little startled, but immediately I felt my head raising from my pillow and my feet drawing up in bed, while a cold hand placed against my face forbore turned it to one side for a moment. On looking up I beheld in the narrow space between the foot of the bed and the wall, a soft, beautiful light, and it appeared standing my father, looking as natural as he ever did in life. He smiled, called me by name, and talked with me for a long time. He told me of his happiness there, and expressed great desire that we children whom he had left in the world, should all grow up to be good men and women, and be prepared for the glorious land that he was inhabiting.

"My uncle Horace was with him also, he said, standing at his right hand, and another uncle at his left. The three brothers had been uncanonically affectionate and united in life, and in the Spirit-world they were not divided. 'I cannot do much,' he said, 'to give you an idea of the glories of the Summer-land, but I will try. With this hand was again pressed against my cheek and gently turned my face away for an instant, when a voice said, 'Look.' I looked and the light had changed to the centre of the room and there burst upon my ear such a strain of music as I had never before heard. It surely was a chorus of the angelic! Such harmony! such power! such bewitching notes of music I never could have imagined—the grand chorus, the innumerable voices that swelled that grand anthem I never can describe, but which I shall remember so long as life remains. Little by little the chorus died away until I heard it as though in the distance and presently it was lost in a whisper. I was overpowered, enchanted. I left my bed and called my sister, telling her what I had heard. 'O get back into bed, you were but dreaming,' was her only response; but I was not dreaming; I was as much awake as I am at this moment."

AN AUNT WITH BANNER.

Another instance of a vision and clairaudience she relates as follows, which occurred her or twelve years later in life, after she was married.

"I had been sick nearly all one summer but was convalescing, and one evening just at twilight was sitting by an open window, looking out upon the luxuriant foliage and sadly wondering whether I should ever see the budding trees of another spring. Presently I heard what sounded like the music of a band—soft at first, then gradually growing stronger and seeming to approach nearer. I leaned forward to put my head out of the window expecting to see a procession of some kind, and as I did so my attention was attracted to a beautiful light high up above the horizon. Immediately the light began to resolve into countless forms, that arranged themselves in a gorgeous procession, carrying banners of every description—in fact it seemed like an army with banners. I gazed long upon the transcendent scene while my soul was ravished with such heavenly music as no mortal can ever describe. The procession defied and disappeared gradually in the distance, and the music grew fainter and fainter and finally sank away altogether. I told my friends of what I had seen and heard. They thought I had imagined it, but I could see that it gave them concern as though some evil portended, and perhaps they feared it had reference to me. Indeed, I did have a relapse and for some time my life was despaired of. But you see I still live."

My story-teller is the second wife of Mr. B., who has never had any faith in the reality of spirit return, and has more or less treated Mrs. B.'s visions and dreams with determined but good-natured opposition. At one time she was very much under spirit control, and would be taken possession of at any time and place, and under circumstances meriting to herself on account of her husband and his friends' objections. So determined has she been in resisting this influence that she does not like to acknowledge any visitations of late years.

Not many years after her marriage something occurred that softened Mr. B.'s opposition. They had retired for the night, but she was restless and could not sleep. She was naturally a good sleeper and if wakened at night she thought something was wrong. That night she felt as though there was some one in the house—she was conscious of a presence of some sort. She told her husband she was sure some one, perhaps a burglar, was in the room. He arose, searched and found no one, returned to bed and fell asleep. She says:

"Finally I got quitted, but no sooner so than I heard some one call, 'Willie! Willie!' I looked up and saw a standing Mr. B., a female figure whom I recognized as his first wife. I asked him, saying, 'Will B. be here,' and with that she vanished. As usual, he thought I had been dreaming, but afterwards he asked many questions as to how I looked and what she said, telling me that it was her custom to call him 'Willie.' Ever after that he seemed to have more respect for my visions and showed but little opposition.

"I have frequently been entranced unexpectedly, and know what it is. At one time Mr. B. took me to visit his relatives, who were as bitterly opposed as he ever was, to anything that smacked of Spiritualism, and on our way there he begged of me not to give way to any influence in their presence, and I told him I surely would not if I could help it. I had not been there long, however, before in an unguarded moment, I was seized by one of the invisibles and discoursed for some time to the great scandal of all the friends. It seems that I had spoken well, but I was entirely unconscious of what I said.

"At another time I was present where an infant lay sick and was not expected to live. For long days its anxious mother had watched over it and all hope of its recovery had fled. I felt an influence taking possession of me, and soon I felt as though I could and must cure the child. I went to its crib and began making passes over it. The persons present were horrified; they thought me insane, and took hold of me to eject me from the room, which they accomplished after a severe struggle, for it took four or five of them to do it, so great was the strength given me, but it cost me several days of sickness. The child did not die, but I believe I could have raised it almost immediately had I been permitted, and saved it much suffering.

"More fortunate was a sister of mine. An infant child of hers was lying very near its end. It had been sick long, and everything had been done for it that could be, and the physicians had said it could not live. My sister was sitting by its side helpless and in agony, momentarily expecting to see it breathe its last, when of a sudden she was controlled by some invisible, and commenced magnetizing the child. She had not long been at work before the little thing put up its hands and rubbed its eyes, yawned, and in a few hours was well."

With one more experience of Mrs. B.'s I will close my letter.

A JOYOUS FUNERAL.

"It may seem very strange to you, but one of the happiest days of my life was when a little boy of mine died. I was sustained by some invisible power and instead of feeling any grief my joy was full. I saw a lady standing by the crib of my expiring child, and when its little spirit had left its clay tenement, she took it up, O so tenderly, and bore it away in her bosom. The vision was unseen by others, but it was real to me, and a bright and beautiful consolation it was. And a happier funeral was never before seen. A Unitarian clergyman was called in to conduct the services, and his words were certainly inspired, for they could not have been more eloquent and fitting. Although the child was but a few weeks old the funeral was largely attended from all parts of Chicago, and most of the attendants were strangers. Did spirits influence them to attend? On reaching the grave, in the cemetery, to the admiration of all, it was found that it had been completely lined with sprigs of evergreen, and the ground about the grave covered with them. The sexton had not been ordered to do it, and some of the friends asked him if it was his custom to do so. He said that it was not, but for some reason he could not explain, he had felt compelled or rather a great desire to do it in this instance." Was it not, think you Mr. Editor, the result of spirit influence on the sexton's mind? I feel as though I had a ready answer to the question, and scarcely doubt but that you would coincide with me.

Silver Cliff, Col.

R. A. RYD.

Worth Considering by those who Desire the "Secularization of the State."

... We deem it the part of wisdom to avoid the division of political parties in this country by any lines of religious belief or non-belief, so long as any other way is open for securing the principles of mental liberty.

Personally, we believe in all the "Demands of Liberalism," as they were formulated by Mr. Abbot and kept by him standing in the first column of the Index, during all the

last years of his editorship. These demands together constitute what is meant by the "Secularization of the State." In this country, and they are the legitimate objects of Liberal League work. We believe that there is no other, whether in special organization or in other ways, for earnest and vigorous effort for attaining these objects. But we also believe that the desired reforms are to be accomplished piecemeal, through the gradual enlightenment and liberalization of legislators of all parties rather than by a political crusade exclusively for them; and that they can be more safely and securely accomplished in this gradual way than if they were to be made a bone of contention between two parties, the victory passing alternately from one to the other. Let there be a zealous and systematic moral agitation for the "Demands of Liberalism." Let it be aggressive, if you please. Liberals may initiate action for the reform of obnoxious statutes without an organized political party. Especially let Liberals be on the alert to resist any new legislation attempted in the interests of sectarian opinion. Let them agitate persistently, vigorously; but let them keep their agitation off of the plane of partisan politics. Above all things, let them keep it clear and clean from the studied indirection, chicanery and low expediences of partisan political methods.—*Free Religious Index.*

MEDICAL AND HYGIENIC HINTS ON THE PROTECTION AND MANAGEMENT OF THE SINGING VOICE, by LEONARD BROWNE, F. R. C. S. M. L. Holbrook, Publisher, 13 and 15 Laight Street, New York.

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Recurrent Supernatural Facts.

It is an old saying, that eternal vigilance is the price of liberty. With equal propriety it may be said: Eternal vigilance is the price of truth. Without incessant vigilance an important truth, that may have been in the keeping of one generation, may be lost to its successor; and the latter may all the while complacently think itself far more wise than any of its predecessors. In nothing is this more fully illustrated than in the utter incredulity of so-called men of science at the present day in regard to certain preterhuman facts well known, though disastrously interpreted, by our forefathers, and which it is the mission of modern Spiritualism to replace upon purely scientific basis. Our present remarks are called forth by finding in the *Boston Herald* of Oct. 4th, 1880, the following "special dispatch."

MONTREAL, Que., Oct. 8, 1880.—Some extraordinary manifestations have taken place in a hotel kept by John Park at Hudson, a village on the Ottawa river, about forty miles from this city. The manifestations were first noticed about two weeks since when the beds placed in the unused rooms at the hotel, were thrown about, and windows and doors which had been carefully fastened by unseen agency, in one case went flying in the air, and in another case a dinner, left some of it on a table, when it was dashed into a clothes basket in an adjoining room. On Friday last, the tables were found on fire, but the flames were promptly extinguished. However, the fire broke out again, and was a second time put out. On the following day the climax arrived, as the tables were burned to the ground. After the fire the priest came to the hotel for the purpose of performing a religious ceremony with that end in view, using holy water liberally all over the place. It had no effect, however, unless when the religious act was performed in the act of cutting bread for dinner, the bottles were dancing around of their own accord, and yesterday another priest from Oka and some hundreds of persons visited the scene. The priest was accounted for the influence at the hotel. Reports are current that the hotel will be burned, but watchmen are kept night and day on the alert to prevent such a consummation taking place.

Persons who keep the run of such reports as the above (supposing it to be accurately reported) will testify that every year, or oftener, we have accounts quite similar to it. They come to us well authenticated, they excite a fever for a time—and then pass away and are forgotten by all except the few who understand and appreciate their significance. The phenomena belong to the family-group of those which occurred in witchcraft times, and which have been known to take place repeatedly in our own day. Witness those in the house of the Rev. Dr. Phelps at Stratford, Conn., in 1831; where figures were dressed up fantastically out of bedclothes with preterhuman celerity—objects were dropped from the ceiling—mocking messages were written independently of human hands, and many occurrences, quite similar to those related in the above dispatch, took place. Mr. Epes Sargent, who was editing a daily paper at the time, wrote to Dr. Phelps for a verification of the phenomena, and received from him a letter for publication, establishing the facts in the most complete and forcible manner. "The ignorant may ridicule these phenomena," wrote Dr. Phelps to Mr. Sargent, but that they are inexplicable by any theory of human imposture or trick, is a certainty." Recently his son, Dr. Austin Phelps, of Andover, Mass., the eminent theological scholar and father of Miss Phelps who wrote "Gates Ajar," communicated his own testimony on the subject to the Rev. Charles Beecher, authenticating the phenomena. He says:

"One day at dinner, a package of six or eight silver spoons were all at once taken and dropped up—but double by no visible agency. My father had them placed in the closet, locked the door, and kept the key himself. A sister of his was there at the time on a visit, and a neighbor came in inquiring about what she had heard. The sister got the key, went to get the spoons, unlocked the door, and there lay the spoons as bright as before, with no dent or crease, or sign of having been bent. This is only a specimen. There were dozens of such events.... A serious feature of the business was the burning of my father's barn in broad daylight, when no person was in the building, or near it, so far as known.... One of the children slept in a cot-bed in my father's room, and one evening we saw a smoke rising from that bed. We turned up the bed-clothes, lifted up the mattress, and found underneath a newspaper ignited, which burned up."

Who are the superstitious when constantly recurring and thoroughly attested facts like these are accepted and rationally explained by Spiritualists, but rejected and scoffed at by men calling themselves men of science! With some exceptions, the specialists in all other sciences, except the psycho-physical, set down occurrences like these to human trickery. But many of the phenomena were of an obviously preterhuman character; as where stones were

dropped from the ceiling when every person in the room was closely watched; and when writing occurred on paper at a table, where Dr. Phelps was at work. No other person was in the room, and the writing was yet wet, when after turning an instant in his chair, he resumed his position. The words written were: "Very good pen, and very good ink for the devil."

Our wise "men of science," like Carpenter, Youmans and Huxley, refer all such occurrences to the imbecility of the witnesses; Cotton Mather nearly two centuries ago said of certain phenomena of levitation, independent movement of objects, etc., such as thousands of witnesses at this time can testify to—"People may burlesque these things; but when hundreds of the most solemn people, in a country where they have as much mother-wit certainly as the rest of mankind, *know them to be true*, nothing but the forward spirit of Sadduceism can question them." In all this, Mather was right, though deplorably wrong in supposing that the medial phenomena were caused by some witch or wizard in league with Satan. This theory, founded on Bibliolatry—on a misinterpretation of the Old Testament phenomena, and a servile belief in the Moslem prohibitions, led to the massacre of some five hundred thousand innocent persons in Europe and America. So much for a non-scientific mode of dealing with facts!

Referring to the above quotation from Mather, Dr. Carpenter says: "Now this is precisely the position taken by the modern Spiritualists, who revive under new forms the doctrines which were supposed to have faded away under the light of modern science." Here the Doctor confounds doctrines with facts, and utters a blind and foolish slander against Spiritualists. With a total disregard of the actual facts, or else with a gross ignorance of the spirit of calm, judicial, scientific investigation with which we now approach these notorious phenomena, he tells us that we, who accept them, are equally bound to accept the testimony given on oath and in solemn form of law, which satisfied able judges and honest juries two centuries ago, that tens of thousands of innocent people had entered into the guilty league with Satan, whose punishment was death here and everlasting damnation hereafter.

If Dr. Carpenter here simply means that the testimony which satisfied judges and juries in those days, that certain preterhuman occurrences did actually take place, ought to satisfy us also, we reply that able to testify as we are to similar occurrences at present, the old testimony does satisfy us, and we accept it as truthful; if he means to say further that we ought to interpret it in the same way that the men of the witchcraft times interpreted it—that we ought to accept their doctrines as well as their facts, then he is guilty of an absurdity, unworthy a man of science.

He tells us that the opponents of the witchcraft facts "had no other defence of their position than the inherent incredulity of the opposing testimony." But the opponents were just as superstitious as the advocates; only the superstition of the former took the form of an irrational incredulity on the point of fact. The mistake of both parties, and the mistake of men like Carpenter and Youmans, was and is in not treating the phenomena with cool, scientific attention, and thus arriving at the cause. A genuine science would have arrested at once the persecution against imaginary witches, and have shown that the phenomena were caused by spirits operating through persons medially sensitive to their influence.

The New-Movement for a National Secular Association.

The sentiment in favor of the entire secularization of the State, is one that has been for years steadily and rapidly growing in the minds of all liberal people of every shade of religious belief. It is a sentiment fully in harmony with the genius of the Republic, and the more it is studied and agitated the stronger it will grow. The Nine Demands of Liberalism as formulated by Mr. Francis E. Abbott, cover the ground very fully. They are as follows:

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now maintained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christianity" morally shall be abolished, and that all laws shall be conformable to the requirements of natural equality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or to any other special religion; that no civil or political system shall be founded and administered on a purely ecclesiastical basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The history of the organization which has for several years been working ostensibly upon the platform formulated by Mr. Abbott, is well known to our readers and need not be enlarged upon at this time. Many who have in the past deprecated the action of the RELIGIO-PHILOSOPHICAL JOURNAL and the Index have learned, by sad experience, the wisdom of the course pursued by these two papers, and have found

that nothing but disaster and disgrace can come from adhering to the organization known as the National Liberal League. Some of the most influential and able advocates of secularization saw this two years ago and withdrew. Others there were equally able and influential, who continued to work with the League, hoping it would, in time, clear itself of side issues and do effective service. The action of the majority in the late Congress, in this city, convinced these friends of the cause that the time had come for withdrawal. Nearly one-third of the members present expressed their dissent to the objectionable proceedings, and many of them favored the calling of a meeting at an early day, to take steps to organize an association for the specific object of secularizing the State on a basis broad enough to admit members regardless of their religious or non-religious opinions, and narrow enough to exclude all "hobbies" not germane to the question of State secularization. Before leaving Chicago the dissatisfied members, including Col. Ingersoll, Robert O. Spencer and H. L. Green, decided to call an informal meeting to be held at the Grand Pacific Hotel, in the City of Chicago, on the 15th day of November next. Mr. H. L. Green, who was Chairman of the National Executive Committee before his withdrawal from the League, was made temporary secretary. He has, as secretary, sent out a circular letter of invitation to the meeting in November, from which we extract as follows:

"To this Conference is invited one delegate from each auxiliary Liberal League, that before that time shall sever its connection with the National Liberal League—one delegate from any other society in sympathy with the proposed meeting and other invited gentlemen who are supposed to be in accord with this movement, and whose presence would give the movement character."

"We disclaim any intention of coming in conflict with the old League in any manner. We shall leave the old League to do its work in its own way, but we propose to organize an association that shall engage in the work of State secularization in a way that will draw to its membership hundreds, and we hope thousands, who cannot conscientiously work with the old League."

Mr. Green informs us that "Over one hundred of the most prominent liberals in the United States including Christians, Spiritualists and Materialists have endorsed the movement" in their replies to his invitation. Among the number "six liberal ministers including M. J. Savage of Boston." The *Seymour Times*, a radical materialistic paper, has expressed its opinion of the action of the League at the late Congress, in as decided terms as did the JOURNAL, and will, without doubt, cast its influence with the new movement.

The object of the meeting is most commendable and of imminent importance. We believe its personnel, deliberations and final action, will command the respect of the public; and that the result will be an organization around which tens of thousands will gather through local auxiliary societies. On the second page of this issue will be found an extract from an able address by that clear headed and accomplished liberalist, B. F. Underwood, delivered two years since at the Syracuse Convention. Mr. Underwood's speech is a clear and comprehensive exposition of what an organization for the secularization of the State should be.

The address of Mr. H. L. Green, who is acting as temporary secretary of the proposed meeting on November 15th, is Salamanca, New York. He will, no doubt, be pleased to correspond with all who are interested.

A Rap at the Wonders of Knock.

It appears from an exchange that the Cork Examiner published a long letter from Maj. Alexander O'Gorman, a Roman Catholic member of Parliament for Waterford, who went to Knock, Ireland, in July, staying there about a fortnight. After a careful examination he was convinced that the whole excitement was based on humbug and delusion. The apparitions might have been produced by a Pepper's ghost-lantern, the proportion of alleged cures to patients was only about one in a hundred, and many of the reported recoveries were sheer impostures. The persons said to be healed could not be found, or else they were beggars who had only pretended to be lame or otherwise disabled, and now sought to gain a fresh claim on public sympathy by telling about their deliverance. He heard many stories about the eyes of an image of the Virgin being seen to move, but when he had interrogated those respectable persons who, it was claimed, had witnessed the phenomenon, they generally denied having seen anything of the kind. The parties most zealous in keeping up the excitement were traders, boardinghouse keepers, and dealers in religious books, rosaries, etc. The piles of crutches lying about the chapel he discovered to be far from always thrown down by cured patients. The Major says he would not have written on the subject had he not been a Catholic, for otherwise his statements might be attributed to prejudice. He found that his incredulity and disposition to search into the facts aroused a strong opposition to him on the spot which only confirmed his suspicion that the alleged miracles were fraudulent. Maj. O'Gorman's letter is written in a clear and moderate style. He is sincere adherent to the Church of Rome, but does not believe that the cause of religion needs to be supported by fraudulent wonders.

The Modesty of Saints.

The "Moody and Sankey" combination stopped in Chicago last week, and on Friday, Mr. Moody made his usual modest and humble report to mortals, of the way in which God looks at things. He reported:

God never uses a crowd man or woman; never uses a crowd man or woman. When problems of God are solved, they are solved by one man or woman, and he no longer uses them; they are no longer fit vessels for Him to use.

By a "concealed" man or woman, Mr. Moody means one who thinks that Mr. Moody's pretences of competency to tell when a human being is "out of countenance" with God, are mere presumptuous impudence and drivels of an honest but under-educated idol worshiper. According to Mr. Moody, God has never used the genius of Sir Isaac Newton, because Newton was in the highest degree concealed. He indulged in the conceit that he could tell in certain instances where the Trinitarians had made interpolations into the New Testament, to help their doctrine, and his treatise to prove that the text, "There be three that bear record in heaven, the Father, the Son and the Holy Ghost, and these three are one," was an interpolation,—was regarded by those who took the Bible as they found it, as being nearly as concealed in Newton as Ingersoll's rejection of the text, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," is regarded by the same modest class.

The prime characteristic of the modesty of the saints, is that they know absolutely nothing about anything that can be verified or tested, but are loaded to the muzzle with information concerning what God thinks and how God feels, or anything else that is unknowable.

It would also follow that God never used Franklin except in the single instance wherein eight years after Franklin's death, he was made by the American Tract Society to say to Thomas Paine, when Paine was about to publish the *Age of Reason*, "Don't unchain the tiger, for if men are so bad with religion, what would they be without it." This is the only instance we know of in which God ever used Franklin, and he could not have used him in this instance if the American Tract Society had not lied, for Franklin was a very proud man. He thought that what the Bible calls the voice of God, and which Adam heard as he walked in the Garden of Eden in the cool of the day, was nothing but the concussion of columns of air struck and pounded apart by the lightning, and then returning together; and that the bolts of the divine vengeance were electric currents.

As Newton abstracted God from astronomy and substituted gravitation, Franklin abstracted him from the thunder and lightning, and substituted electricity. In Mr. Moody's opinion no such men have ever been used by God.

The degree in which a man can be used by God, seems to be proportionate to his uselessness to man. Since Mr. Moody became an evangelist, he has not added so much as a blade of grass, a pound of pork or a yard of shoe-string to the world's productive industry. He has not discovered or made more widely known a single verifiable or scientific fact. He has not communicated to the world a new idea, nor been any additional force to the extension or propagation of old ideas in which there is any truth.

He has been engaged in propagating a species of fluff and sentimental idol-worship, in which the idol presented for worship is an imaginary "Jesus" faintly resembling in a few respects an Essene Jew, who was probably crucified eighteen centuries ago, but much more largely resembling Moody himself, and with a tinge of the worshiper's individuality thrown in. The value of this form of idol worship, is in exact proportion to the grossness of the previous forms of idol worship, for which it is substituted. It is better than the worship of a golden calf, infinitely worse than the adoration of simple truth.

But God has great use for Moody on account of his modesty. The only thing Moody thinks he knows is the unsearchable mind of God. Newton and Franklin were so concealed as to think the mind of God could not be known. Because of their conceit God could not use them. Moody is so modest that he can tell God's thoughts and feelings as easily as an auctioneer can cry his wares, and as reverently; therefore God has great use for Moody. There is profound philosophic truth underlying Moody's cant about pride. Pride is the ennobling quality of the human soul, which forbids it to bend the knee to prophet, priest or king. Pride is the grand passion lying behind the honest human intellect, which bids the manly soul say to the presumptuous charlatan who proposes to speak to it in the name of God, and terrify it with the threat of hell flames, "When did you return from heaven and how long did you stay in hell? One ounce of credentials from the other world is worth a ton of impudence. Show us your credentials." But when a man loses his self-respect, his reason, his judgment, his pride, then he is an easy tool for superstition and cunning to do its worst with.

Moody has no credentials. He is ignorant concerning the other world as a horse is of astronomy. In all his eight years of successful evangelizing, he has never said anything that he knows to be true, or that man of far more intelligence than himself does not know to be purely imaginary. It is a little singular that God has so much use for camel-wallowers, however presumptuous, and no use at all for scientific men, however modest or profound.

What Testimony is Scientific?

The notion that it requires a man skilled in some science foreign to that of Spiritualism to pronounce upon our phenomena is wholly irrational. The Spiritualist may say: "I hold my own clean slate in my hand, and get writing on it. I put my own marked card in my own box, and get writing on it. The only conditions are the presence of a so-called medium. I know he has touched neither the slate nor the card. Now if I am in a sane state of mind and body, tranquil and truthful, vigilant and earnest, what additional confirmation of the occurrence of the phenomena could it give me if I were a proficient in all the sciences named in the British Encyclopedia? How could I be any more sure of the facts if I were a mathematician like Laplace, or a great anatomist like Hunter?"

We do not go to an entomologist to learn about chemistry, nor to a geologist to learn about astronomy. Why should it be supposed that a specialist in hydrostatics or in optics, or in any other branch of physical science, should be better qualified to judge of the genuineness of a fact like direct writing or clairvoyance than the man who has given the study of many years to phenomena of the kind, and who has learnt to distinguish the genuine from the spurious?

It may be said that the man who does not believe in a fact is better qualified to judge of its occurrence than the man who has perfect faith in it. But how would this principle operate applied to science generally?

Is the man who does not believe in the coming of a comet better qualified to detect it in the heavens than the man who knows that it will appear? Is the man who discredits the facts of Spiritualism better fitted to write on their scientific character than the man who has known them for years, and tested them repeatedly? If the man of chemical science is he who has studied it faithfully, then surely the man of spiritual science is he who has not only had faith in it, but has given to it his close attention at every opportunity for years.

One of the greatest advocates for the belief in spiritual phenomena was Joseph Glanville—1636-1680—of whom Locke says in his "History of Rationalism," "The predominant character of Glanville's mind was an intense skepticism." But it is amusing, though at the same time humiliating now, in the light of our present facts, to see how modern writers have abused Glanville because he testified stoutly to phenomena in his day, which we, in the light of Spiritualism, can readily accept. Donald Stewart while referring to one of Glanville's works as being "strongly marked with the features of an acute, an original, and, in matters of science, a somewhat skeptical genius," winds up with the remark that he is an instance "of the possible union of the highest intellectual gifts with the most degrading intellectual weakness." Dugald Stewart! you have found out ere this, in the Spirit-world, that the "intellectual weakness" was on your part and not on that of Glanville.

Hallam, too, has a fitting at Glanville because of his "Treatise of Apparitions;" but that he was one of the great thinkers and investigators of his age is now sufficiently apparent; and before many years there will probably be a new edition of his masterly work, proving, as it does, in a purely scientific spirit, and without fanaticism, the essential facts of witchcraft. These considerations have been drawn out by a dispute started by the *Free Religious Index*, questioning Mr. Sargent's qualifications to treat of the "Scientific Basis of Spiritualism," because of the fact that he has not gained a reputation in some other branch of science than the psycho-physical. If he had only written a treatise on the classification of beetles, or discussed in the *Popular Science Monthly* the problem why cocks crow so early in the morning—he would have been all right; he would have shown himself competent to treat scientifically of the question whether there are psychical phenomena, indicative of continuous life, in the mental history and organization of man. But having from early manhood to his sixty-eighth year given much study and investigation to phenomena, objective and subjective, in mesmerism, somnambulism, and modern Spiritualism, he has thereby disqualified himself for treating the subject in a manner satisfactory to the gentleman of the *Index* whose "Free Religious Association" is devoted to "the study of man's religious nature and history." Would it not have been more courteous, if not more charitable, in the "assistant editor" if he had waited till Mr. Sargent's book was completed and printed, before trying to raise a prejudice against it? His excuse for the incivility is, that the author has not "any real claim to represent science in dealing with Spiritualism,"—because—because what? "Why, because he has not made a name in some other science than the science which he has undertaken to write about. If the objections of the *Index* mean anything, they mean just this: The 'assistant editor' wanted to strike some where, and so he struck somewhat blindly just here. It is a foul blow, but fortunately falls of its mark."

In England there are 500 branches of the London Young Women's Christian Association. These branch associations have been useful in helping young women to employment and in preserving them from the pernicious effect of bad company.

It is rumored that at Harvard College morning prayers will be abandoned at the close of the year. This will be shocking to many of the orthodox.

Agents for the Religio-Philosophical
Journal.

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FOREIGN PHENOMENAL ITEMS.

A Haunted House in Sydney.

The *Harbinger of Light*, of Melbourne, Sept. 1st, prints in a letter from its Sydney correspondent, S. W. M., an account of his visit to a haunted house. The reason of the house being haunted was subsequently discovered, but is reserved for another letter. After being disturbed by "raps," "walkings over head" and other strange noises accompanied by electric sensations, until midnight, the following scene is narrated:

"No sooner was all quiet than the march around and across the roof commenced, ending as before. For two hours this was carried on, to the almost total destruction of my nerves, when suddenly, at 2.30 a. m., the tramping commenced at the old spot, went around the house, and with a tremendous crash, which made me think the window was completely destroyed, a figure sprang into the room directly on the top of me as I lay on the couch beneath the window. In an instant I sprang up, made a grab at the form, saying, 'Now I have got you, my boy!' but I had not got him, for he passed completely through me, through the couch, through the floor, and I could hear him walking along underneath, and in less time than it takes me to tell it, he quietly came head first through the hearthstone, then cooly walked to the center of the room, where it stationed itself for some time; it was the figure of an old man, about seventy years of age, 5 ft. 7 in. in height, ruddy complexion, long white flowing hair, clean chin, and closely cut whiskers; he had on a brown felt wideawake, was dressed in a spotlessly clean smock-frock, honey-combed shoulders, breast, and armpits, with white glass buttons from top to bottom, leather leggings, and strong nailed boots; in his left hand he carried a long ash stick. The tension at this juncture was too great for my nerves, and I sprang from my couch exclaiming, 'I can stand this no longer.' Yet the old man did not move, he still stood there watching my movements with a coolness that was surprising. The tremendous crash before mentioned awoke my friend, who, thinking thieves were in the place, hastily threw on his clothes, came out to see what was the matter, and walking across the room passed completely through him. Of course as he did not see him he laughed at my excited state when I told him what he was doing. As I declared that I would not lay down again, he told me that the man was in the room, I had to remain up for the remainder of the night, for the old man would insist on staying by my side. I resolved I would never attempt to sleep in that house again till the mystery was cleared up; but for some time no chance presented itself, my friend suddenly leaving the house two days after, and I have not seen him since. I may add that all this took place in the light, as I kept a candle burning the whole time. I afterwards found that for the past two years no one would stay in that house on account of the strange noises often heard. This decided me to push my inquiries, which terminated far more satisfactorily than I expected; the result I will give in my next."

GEORGE MILNER STEPHEN—THE NEW SPIRIT HEALER.

The people in several provinces of Australia, and especially in the neighborhood of Sydney, are greatly aroused and astounded at the cures which, within the year past, have begun to be performed by a barrister, Mr. George Milner Stephen. Mr. Stephen is highly and even illustriously connected, a fact which will go far to call attention to his remarkable powers. His father was first *Petroleum* Judge at Sydney; his uncle, James Stephen, was a member of Parliament and Master in Chancery in England. His first cousins include Sergeant Stephen, author of Stephen's Commentaries; the Right Honorable Sir James Stephen, K.C.B., Privy Councillor, Under Secretary of State for the Colonies, Professor of Modern History, and author of "Essays in Ecclesiastical Biography," etc.; Sir George Stephen, Q.C., author of many works on law, etc.; Sir James Fitz James Stephen, K.C.L., one of the Barons of the Exchequer, author of some leading works on law reform; Leslie Stephen, editor of the *Cornhill Magazine*, author of the "History of English Thought in the Eighteenth Century," etc.; J. Villiers Stephen, Judge of the Supreme Court, Victoria; and James Stephen, LL.D., County Court Judge in England, and Professor of Law at the University of London, who edited "Stephen's Commentaries."

George Milner Stephen entered early on official life in the Colonies, first as Clerk of the Supreme Court at Hobart, Tasmania, (Van Diemens Land), then as Advocate General in South Australia, and for a brief period as Acting Governor, in which capacity he received the thanks of Her Majesty's Government, and complimentary addresses from the Colonists, acknowledging his "generosity, integrity and independence of character." Soon after, in 1840, he returned to England, married the daughter of Sir John Hindmarsh, acted as Secretary to the Government of Heligoland, and after pursuing his terms at the Middle Temple, was called to the bar. Refusing the Colonial Secretaryship of New Zealand, he entered on the practice of law as a barrister; first at Adelaide and afterward at Melbourne, where he had a very large income, being engaged in all the more important cases. He was Chairman of the Society of Fine Arts and first Vice-President of the Geological Society. In 1863 he returned (and settled in London, interesting himself equally in Art and in Mineralogy. He was an honorary member of several continental scientific societies, and withal was an accomplished musician and painter. Returning to Melbourne in 1868, he resumed his active practice as a barrister, sat in Parliament for Collingwood, and finally settled in Sydney, where he now resides. In addition to all his other graces, and as their climax, he has shown himself in various conflicts with boozers and natives, an intrepid and courageous fighting man.

He was a member of the Established Church, and had the usual horror of all

new and eccentric opinions, not hallowed by the moes of barbaric ages, until a few years ago he came into contact with certain spiritual phenomena, and after protracted study, was satisfied, not only of the forces which attended the phenomena, but of the spiritual philosophy which lay behind them. Mr. Stephen's son has printed a pamphlet containing an account of his numerous cures. They seem to follow from contact and mesmerism passes, in a manner essentially like that set forth in the New Testament. Doubtless the power is analogous to that which Jesus in the closing chapter of Mark, seems to have expected would attend all true believers.

It is a singular commentary on that text, that while Mr. Stephen remained an Episcopalian, he could exercise no healing power whatever; for, on several occasions, the spirits having announced that they were about to use him in some great work, he tested his powers as a healer upon various persons and produced no effect. This was in the earlier stages of his progress toward the spiritual philosophy. It was not until he had thrown orthodox Episcopalianism to the winds, and became a free Spiritualist thinker that the power which Jesus promised to believers of the truth, came to him. He had expected from his previous training and experience as a barrister and speaker, that he would be used as a speaker. The coming of his gift as a healer was a surprise.

The following may serve as a sample of Mr. Stephen's mode of healing. Mr. Max L. Kretzmayr, of the Waxworks, writes to the Melbourne *Argus* as follows:

"Shortly after entering a balloon carriage on a trip to Sandhurst, on Saturday, April 17, a man was carried in by a clergyman, and another gentleman, and laid on the seat. After his friends left him I entered into conversation with him concerning his malady. He informed me that he had been thrown out of a buggy some two months before, and had his spine injured; that a week previously he took a Turkish bath, and in walking afterwards in Collins street staggered and fell, and from that time had lost the use of his legs; that he was going to Chislehamne to get buried or cured, as his friends lived there. I gave one of his legs a good pinch, and he assured me that he did not feel it, and consequently I put his case down as a decided case of paralysis. I noticed that when he wished to raise himself a little he had to hold on to the rack above, and on several occasions I lifted the legs off and on the couch, to change his position. At Chislehamne Mr. George Milner Stephen (whom I know by sight many years ago) entered the carriage, and had to sit close to the sick man for want of room. He offered his rug, to insure more comfort, and naturally asked what was the matter. The man repeated his story, and Mr. Stephen, in a decided tone said, 'I can cure you.' My curiosity was aroused to fever heat, and I watched events. Mr. Stephen asked the patient to lie on his face, and after making a few passes and breathing on the supposed injured spot, he told him 'to rise,' which summons he obeyed with slight success, and he dropped on the seat again, saying that the pain seemed considerably less. He then rose and walked. After the lapse of some minutes, and after undergoing a similar process as before, the command was given by Mr. Stephen 'to rise' and walk across the carriage, which he instantly did, and returned again to his place without any support. In thirty-four minutes after leaving Chislehamne, at Kyneton, I left the carriage for a few minutes, and on returning, to my astonishment the patient had gone. Looking out, I found him on the platform, walking about very carefully, and on arrival at Chislehamne he took his luggage and walked away. Altogether the affair has been so vividly impressed upon my mind that I can recall the most trifling conversation or incident on this ever-memorable journey."

The following from the Sydney *Daily Telegraph*, of 24th July last, is less graphic than some of the more minute descriptions, but will suffice to show how strongly the community are stirred by Mr. Stephen's cures:

"The scene at the Temperance Hall yesterday afternoon, both inside and in the street, defies description. When Mr. Milner Stephen arrived, shortly after two o'clock, there was a dense crowd collected on the pavement for some yards on either side of the door, which was closed, and it was with difficulty that he could make his way through the mass of people who had been eagerly awaiting his appearance. The lower hall having been taken for the Canary Show, the upper hall was given for the scene of his operations. As on previous occasions, there was a gathering of the 'incurables' of the metropolis and suburbs, including 'the lame, the halt, and the blind.' Many suffering pains more or less violent were clamorously invoking Mr. Stephen's power to relieve their agonies. He appeared to be in great force, as he literally ordered pains away right and left; and as the various subjects of his benevolence invoked blessings upon his head, we may reasonably assume that they experienced relief. The afflicted reached their arms out to the platform, praying him 'only to touch them,' which he did, and invariably received the grateful acknowledgments of the sufferers. In most of the cases Mr. Stephen simply placed his hands upon the people's heads to drive away rheumatism or rheumatic gout, or the other ills from which they were suffering. Bystanders of all ranks were looking on astonished as people made their way through the crowded hall to the platform, and as they left after being treated by Mr. Stephen many eager questions were asked as to the number of years suffering they had endured, whether all their pains had disappeared, and the like. In all, about fifty people were thus sent away, expressing their belief that they were cured and their astonishment at the wonderful power of the healer."

This is probably the first instance in the history of the world in which one born a gentleman, all of whose associations are aristocratic, whose mind is not only cultured but rare in its diversity of accomplishment, and whose whole life has been a social success, has become a minister of healing to the poor. It rivals the story of Buddha.

Queen Olga, of Greece, according to a later writer, is fond of her kitchen.

Brooklyn (N. Y.) Spiritual Fraternity.

A large audience, one of the largest and best that have assembled this Fall, gathered this evening to listen to our radical Brother, W. O. Bowen. A very large number of strangers was the notable feature to-night. Among those warmly welcomed, were Mrs. James Shumway, of Philadelphia, Capt. D. P. Dye, Dr. M. Howard and E. Butterick. Bro. Butterick has just returned from several months' absence in England, and reports an increasing interest in our cause, not only in Great Britain, but also on the Continent. Bro. Bowen announced as his subject, "A Noble Motto and its Gallant Standard-Bearers." Our radical brother has always an appreciative audience, and was frequently applauded. He said that the world were deeply indebted to the free thinkers in all ages, for the severance of the shackles that bound the people to the Romish Church, and cited notably the work of Martin Luther, that culminated in the Protestant Reformation, which was a long step forward, and its far reaching results were much greater than ever Luther and his co-laborers comprehended at the time, for it demonstrated "the right of private judgment," that being one of the noble mottoes, and its influence was uplifting, for it brought to the individual soul independence and freedom. He referred in eloquent terms to the work of Thomas Paine, in the shaping of events culminating in the independence of the American Colonies, and that Paine's "Crisis" did much to sustain Washington in the dark hours of the Revolution. "Know Thyself" was a noble motto, and one that it behoves us all to study, for man in the past had devoted more thoughts to the future life, through fear of an imaginary hell, than he had to studying the laws and forces pertaining to his being, and that he deemed this studying of one's self the most acceptable worship of God, for man was his crowning work, the epitome of all below him, and when men and women could see this in its true light, it was a step forward, and in the right direction.

Among other noble mottoes cited, was the one of Francis Abbot, demanding a scientific treatment of religious truth, and that the dogmatism of the past, and a "Thus saith the Lord," must give place to a religion based upon demonstrable facts, as illustrated by modern Spiritualism. He paid a glowing tribute to Huxley, Darwin and Herbert Spencer, in their efforts, and said that no thinkers in our age had a deeper reverence for the all-creative spirit, the over-soul, than these modern scientists, and the world owed them a great debt of gratitude for their work in thus showing that any system of faith that could not be demonstrated by a true scientific analysis, was of no use in human unfoldment and development.

He also paid a glowing tribute to the labors of Col. John C. Bundy, the editor of the *Religio-Philosophical Journal*, in his work of demanding none but genuine phenomena and mediumship, and believed that such efforts would be appreciated and sustained by Spiritualists, and that in the near future fraud and chicanery would no longer find an abiding place among Spiritualists. Mr. Bowen was warmly greeted on taking the platform, and frequently applauded.

Deacon D. M. Cole said: "Science could not analyze the religious emotion, for it was beyond the domain of the scalpel or the crucible, and that we largely lived in the ideal. The Christian symbolized the cross typified in the life and teachings of Jesus, and this emotion was one that belonged to the individual, and beyond the domain of science. Constantine when he used the cross as an emblem, and inscribed it upon his banner, typified this emotion, and his motto, 'By this we conquer,' was what thrilled his legions in their conflict." He argued that we all lived more by faith, and in our ideals, the actual of which fell far short of what we desired. He claimed that we were to have in the future a new faith and a new religion, which would save and bless the world.

Mr. Wilson, recently from England, read Thomas Paine's creed from his "Age of Reason" and claimed that it was true Spiritualism. He spoke of the errors of Spiritualists in sustaining and endorsing bogus phenomena and mediums, and urged more critical observance of test conditions. The friends lingered in the hall to a late hour.

407 Waverly Ave.

The planet Neptune, according to *Urania*, an astrological journal published in London, has been very efficacious in its influence on governmental affairs in England. Astrologers generally entertain the idea that England is under the dominion of the sign Aries. The *Urania* says that Neptune was in the beginning of that sign in the year 1,306, when King John first summoned the Barons by a writ directed to the Bishop of Salisbury. On the 15th of June, 1,415, John at length granted the Magna Charta, when Neptune was in the last degree of Aries. Of course, Neptune happened to be there, and whatever occurred was attributed to its benign influence. Notwithstanding the perihelion of the planets, Jupiter, Saturn, Uranus, and Neptune, no unusual occurrences have taken place this year; in fact the world at large was never more prosperous and healthy. In consequence of the positions of these planets this year, war, pestilence and unusual commotions have been prophesied, but have not occurred.

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"The Spirit View of Christianity."

A REPLY TO PROF. BUCHANAN BY EMMA HARDINGE-BRITTEN.

To the Editor of the Religio-Philosophical Journal:

In your last issue I read an article from the pen of Dr. J. R. Buchanan, the purport of which I judge to be, that gentleman's attempt to show that my objections to labeling Spiritualism with the word "Christian," are founded on "misconceptions," which his (Dr. B's) response will explain away, and thereby cause my arguments to "vanish." Much as I dislike that species of argument which seldom or ever brings forth conviction to either party, still less would I willingly assume any position of denial or opposition to one whose character I honor and esteem so highly as I do that of Dr. Buchanan's. To this enlightened scholar I would gladly bow in all points of difference which do not trench on the very aim and purpose of my life, namely, the presentation of Spiritualism to mankind as the savior, whose ultimate unfoldment is calculated to redeem the race from the monstrous wrongs which have been born, as I believe, solely from false systems of theology.

It is under the stimulus then of a strong sense of duty only, that I prepare to show the fallacy of the positions assumed by my honored friend, in his late article. First, he heads his letter with a caption to which I seriously object.

Dr. Buchanan can no more claim his opinions to be the "spirit view of Christianity" than I can make such a claim for my arguments. The spirits are with me, and prompt me at every point where my imperfect judgment fails, hence I represent "the spirit view" of the subject no more and no less than my opponent does. As argument and rebuttal seldom appear side by side, thus depriving the impartial reader of the best means of arriving at conclusions, I ask leave to make such quotations from Dr. Buchanan's letter, as will form the substratum of my reply. Dr. B. says:

"Mrs. B. assumes a difference which is more fanciful than real between ancient and modern spiritual religion. It is essentially the same Divine and angelic influence, operating to-day (and in which she is a conspicuous actor), which operated with Buddha, Confucius, Pythagoras, the Brahmins, Jesus and the apostles, and their inspired successors. All is personal in both ancient and modern Spiritualism, since persons are the agents, and all is alike impersonal in the origination from Divine influx into humanity."

In these remarks the writer mistakes the position on which he comments. I assume no difference between the ancient and modern modes of spiritual influx, neither did I ever attempt to show that one method was personal and another impersonal. All spiritual manifestations originate from realms of spiritual existence, and all require for their presentation to humanity, the intervention of certain individuals such as were in ancient times called prophets—in our own age mediums.

The phenomena and phenomenal personages through whom the power of spirits becomes manifest, are, as I believe, the same in all ages and countries. The point to which I did, and do take exception is, that the special religion called "Christian," came through the teaching, doctrine and influence of one individual, whilst that of Spiritualism represents the ideas of multitudes of spirits, and has never yet, in one single instance, been accepted upon the authoritative teaching, doctrine or influence of any solitary individual, whether mortal or spir-

it. That which I still claim is, that the last position is safer and more in divine order than the former, as eighteen centuries of experience will prove; the teaching doctrine and influence of the individual Jesus Christ, having been so monstrously perverted by his followers, that I defy the most zealous Christian of the day to show me one single point of similarity between the life and teachings of Christ, and the accepted doctrines of Christianity. With Spiritualism on the contrary, its immense breadth and catholicity, and the total absence of authoritative leadership or personal idiosyncrasy, inevitably compels mankind to evolve doctrine from basic fundamental principles; nay more, it fences around every attempt of the individual to present doctrine from the plane of his own mentality, by demanding that doctrine shall be in harmony with phenomena, and theory shall strictly accord with observed facts. I dare not occupy the space necessary to comment on the insupportable security which these positions offer to the seeker after absolute truth; I can only add, in my own behalf, that I regard such a revelation as such an insupportable safeguard against the presumptuous assertions of human fanaticism and error, that I for one, shall be very slow to exchange them for the entanglements of a faith half built on compromise, and so shaped as to permit the re-iteration of the ancient abuses, from which humanity now suffers, in the name of Christianity. I am quite aware that Dr. Buchanan, with his own singleness of thought and purpose, will take the ground which thousands of Christians—without any such pure motives—assume, who—from the spirit of double dealing, foreign to his nature, when their doctrine is assailed, either for its monstrous practices, or impossible dogmas, insist upon drawing subtle lines of demarcation between the religion of the sects and that of their founder. Now, on this point, I believe and hope the day of these subtleties of verbiage is ended. If Christianity is not Christ, why does it bear his name? If, again, it has made such stupendous departures from Christ, that (as its history, creeds and dogmas will abundantly prove) there is not a shadow of the gospel Christ to be found in any sect of Christendom, save the name, who is to assure us that the same departures from the individual Christ will not occur again, even if we should this day return to the gospel Christ, as the founder of a new sect of Christ-ians.

Does not the fact that Charles the IX. of France, instigator of, and participant in, the St. Bartholomew massacre—the Borgias—Pope Leo X. Calvin, Emmons, Edwards, Spurgeon, Moody, etc., all derive authority from Christ, and refer their deeds of blood and words of woe to him as their great example and authority, sufficiently prove that we can no longer trust to the leadership and influence of men, but should rigidly refuse to subscribe to any article of doctrine that is not to be found in the impersonal, but eternal and infinite principles of harmony, good and truth, the nature of which human life, with all its failures and successes, sufficiently demonstrates? I may be mistaken, but it seems to me that Dr. Buchanan's chief aim has been to show, that Christ is humanity's highest impersonation of good and truth, in fact that Christ is a word which represents good and truth wherever found. What else can we make of the following sentences?

"Christianity to me means the religion of inspiration (which Spiritualism vindicates)—the religion from God—the religion which comes to, and is introduced by, the Christ—the anointed teachers. Jesus was the Christ of his age, and he is in fact the Christ of all subsequent ages; for there has never been on earth a higher inspiration. He is our Christ, for he has uplifted our souls by the inspiration of his life and teachings and is still uplifting them by his spiritual presence. I do not find in Buddha or Confucius or any other historical characters an equality in the religious sphere with Jesus. His superiority is shown in his own grand spiritual power, and in the inspiration, holiness and heroism imparted to his followers—a Divine impulse, passing on through the centuries and still sufficient to inspire men to lives of consecration and martyrdom."

Now, to the first part of this sentence I would suggest that whatever Christianity may mean to Dr. Buchanan, it is throughout all the lands of Christendom, and to the many millions who make up the members of Christian churches, the apostles, Nicene and Athanasian creeds; the immaculate conception, the birth and death of God, at the hands of his own creatures, and the vicarious atonement for sin. When Dr. Buchanan can show that Mahometanism is not Mahomet, Buddhism not Buddha, Judaism not Moses, Calvinism not Calvin, etc., he can persuade common sense people that Christianity is not Christ, and all he will then have to do is to answer the question why a name is still preserved, which serves to perpetuate an alliance, where none exists.

As to the assumption conveyed in the hint that those who introduce "the religion from God," are all Christians, and that Jesus was but "the Christ of his age," I would simply ask, was the Jesus Christ of the Gospels a personage or not? and if he was, has there been any other personage in any other age named Jesus Christ, with whom the Jewish Christ could possibly be mistaken, or whose personality might have been duplicated? As for Dr. Buchanan's opinion expressed in the remainder of the quotation, to the effect that no human being

has ever attained to the supreme excellence of Christ, I take wide exception to that proposition and deem that the historical accounts that have been transmitted to us of Buddha, Confucius, Plato, Pythagoras, Apollonius, Zoroaster, and later still of many a saintly character, both heathen and Christian, not forgetting Hyppatia, Vivian Perpetua, Joan of Arc, and troops of saintly women as well, would show that goodness, truth, purity of life and unselfish devotion to principle, were not the sole attributes of one exalted character, but belong to every good man and good woman that have ever lived.

As to the "holiness and heroism" which Dr. Buchanan assumes Christ's inspiration imparted to his followers, we would ask, how it was, that the holiness and heroism which Christ imparted to—say for example—John Huss, he failed to impart to those other followers of his who murdered John Huss, all being "Christians." If again it was Christ's inspiration only, which made Luther so holy, and heroic, why did it fail to impart the same sublime inspiration to Luther's Christian persecutors, Pope Leo, Friar Tetzel, etc., all Christians? If it was through the influence of Christ only, that sweet Joan of Arc became so holy and heroic, that I fail to find any one in any history, more pure or perfect, why was that influence not extended to those other followers of Christ, who so ruthlessly persecuted, tortured and burned her? I feel I might make my list of similar queries swell to the size of Webster's unabridged, should I pursue them any further through the centuries of Christian history, the sum of all being, that when Christians happen to be very good, their goodness is the result of their being Christians. Now, as I am very prone to think that notorious heretic Ingersoll would take the reverse of this position, or rather supplement it by saying, when Christians are very bad, it is the result of a very bad and inhuman religion; being rather disposed to take the affirmative of this position, I am again compelled to disagree with Dr. Buchanan, and complain that the influence of the gospel Christ has not done what Dr. B. claims for him, on the contrary, the history of Christendom proves, that his personal influence has failed, and so utterly departed from those who profess to be his followers, that we are compelled to believe, that those that have been especially good, would have been equally as good on heathen as on Christian ground, and those that have been bad, cruel and monstrously wicked—and their name is legion—have not been made one whit better, because they were "followers of Christ." Dr. Buchanan's definitions of—first, what Spiritualism is, and next, what he thinks it is—are equally at fault, and contradictory, at least to my apprehension. He says:

"The word Spiritualism has a vague meaning, which is chiefly intellectual. It does not signify any definite moral or religious status. Spiritualists may be of innumerable varieties in their positions and purposes. Their chief aims may be idle curiosity and sight-seeing, or rigid scientific investigation, or marvel hunting, or occultism and black magic, etc."

Does it not occur to the reader that in the above sentence, Dr. Buchanan has inadvertently made Spiritualists answerable for Spiritualism, and that this, in the present very early stage of the movement, is hardly justifiable? If Spiritualism were eighteen centuries, or even one century old, I should have no objection to try it by its fruits, but when we remember that nearly all the first investigators and promoters of the movement have left us for the farther shore, and that the great mass of our ranks now are but a few weeks, months, or at most, a very few years old in the knowledge of spiritual communion, and that multitudes of believers in the phenomena, have not had time or opportunity to grow one step beyond it, I scarcely think we are called upon to assume the same rigid metre of judging the cause by its fruits, which we are more than entitled to do, when analyzing the faiths of centuries. Dr. Buchanan in fact partly corrects himself in the following sentence, for he says:

"The true and proper purpose of Spiritualism is the elevation of man. That elevation requires Divine influx and spiritual instruction, in conjunction with education and cooperation. It needs continual aspiration in ourselves toward the Divine life of love and duty, and continual doing of duty. They who take this view, and endeavor to act upon it, are Christian Spiritualists in fact, whether they know it or not, and when they commune with the Christian sphere in the higher heavens, they may realize their proper sphere and proper name."

Now the only difficulty which these definitions present is, that they are not sufficiently definite, and the writer, good, true and kind as he is in himself, transfers his own qualities to his faith, but fails to show wherein that faith can rise to him. To do the fullest justice to our great revelation that its genius permits, we should question carefully in what directions we can derive doctrine from Spiritualism at all. Not from my opinions then, but from the facts of spiritual communion as they stand revealed, we learn, first, the continuity of life beyond the grave; next, we learn from an immense mass of corroborative testimony, and that given under conditions which put the hypothesis of world-wide collusion or mere psychological transfer of mind upon mind wholly out of court, that spirits are in dif-

ferent conditions of happiness or misery in accordance with their good or evil deeds whilst on earth. Now the opinions of spirit communicants on the question of what good and evil deeds are, strange as it may appear, are not quite so strictly in harmony with Dr. Buchanan's views of good and truth as he may deem.

Whether these diversities on the standard of morals, may or may not be colored by the opinions of the media through whom the communications come, it is out of place now to consider. Certain it is, that whilst all spiritual revelations concur in the grand fact that man is a responsible being, and that his condition hereafter is wholly determined by his moral status here, the question of morals is not so fully settled, and without going over the ground I have already taken, I deny that reference to the authority and example of Christ, is going to establish that standard any more fully in future centuries, than it has done, or rather, that it has failed to do, in the past. Is it not then self-evident, that the failure of any individual however good, to impress his own excellence upon all succeeding generations, and the diversity of opinions promulgated from the spirit-world, as well as amongst men, on an arbitrary standard of right, all point to the only true source of authority in all that belongs to man's path of human duty, namely, a profound and analytical research into the fundamental principles of right, and as the result of such researches, the creation of a new Bible, not of men's sayings and doings, but of God's laws, as manifest in the intrinsic nature of man, and the inevitable sequence of cause and effect.

That such a Bible can be formulated, Dr. Buchanan has himself proved, in his own admirable treatise on Anthropology.

When to these definitions of the absolute in man and human life, we add the results of obedience or disobedience to law, as mapped out in the gradations of spheric life, communicated by the spirits, I perceive "a way and a life," which will never fail; a standard of right which may be forever expanding, but the corner stones of which will never decay, grow old, or pass out of fashion; a gospel of principles which will make the "spirits" of to-day, the *Spiritualists* of to-morrow, and a Bible written ages ere Jesus ever lived or taught, and one which will survive, when time itself shall be no more.

47 West 38th st., New York.

The Charges of Dr. Talmage Considered by Rev. Samuel Watson.

To the Editor of the Religio-Philosophical Journal:

I have been reading the Rev. Dr. Talmage's sermons as published by the secular press. He says many good things. In his sermon a week or two since on "Marriage," I think he said some very bad things, and I think, destitute of truth so far as my knowledge goes. I have reference to the following paragraph clipped from his sermon on "Marriage":

"Another mighty foe of the family relation is the prevalent doctrine of free love. Newspapers in advocacy of these doctrines fill the land. The greatest argument against it is that the advocates of it without any exception, turn out libertines. Having broken up their own homes, they go about to destroy the homes of others. This obscene flock of carrion crows, caw, caw, caw, on their way to and from the moral carcasses. They are almost all Spiritualists, and they get the people of this world and the next so mixed up that they do not know who belongs to them and who belongs to the others. Free love and Spiritualism are twin sisters, and their morals are so bankrupt that they cannot pay one per cent. of righteousness. I can tell the spirits of the next world that if they cannot find any better company than they are said to pick out on earth, they had better stay where they are if they have any regard for their reputation. When those who are united in holy marriage have a special affinity for some one outside that bond, they had better go to studying the ten commandments. Such persons are on the edge of a fall about ten thousand feet down. But at that distance they only strike once on the rocks and then bound off into the unfathomable."

I have been an avowed Spiritualist over a quarter of a century, during which time I have edited several papers, yet I have never seen or heard of but two papers advocating "free love." They were published near where Dr. Talmage delivered his sermon, but both of these have long since died for want of support. If there is now published any paper advocating free love, I have never heard of it. I think the Doctor has drawn on his imagination for his facts in this as well as in some other matters. He says, "They are almost all Spiritualists." I have never seen but two that were Spiritualists: one of them has joined the Roman Catholic church. We are not cursed with such "down South," nor have I ever seen them North or East. I take all the spiritual papers, I believe, that are published in the English language, and I know they condemn free love and its advocates as strongly as the Reverend Gentleman who slanders them by the baseless assertion that "free love and Spiritualism are twin sisters, and their morals are so bankrupt that they cannot pay one per cent. of righteousness." "Those who live in glass houses should not throw stones at their neighbors." Suppose that we hold

up the worthies of the church, and see if there is perfect chastity among them. First, take Abraham, the "father of the faithful," whose faith was "imputed unto him for righteousness"—see how he treated Hagar and his own illegitimate son—sent her away to "wander in the wilderness," "placing the child on her shoulder," with only bread and water, to starve in the wilderness. An angel's sympathy is aroused for the homeless wanderer, who advises her to go back and submit to her mistress.

Righteous Lot, so-called, was guilty of a crime in that line that the laws of Arkansas send people to the penitentiary for committing.

Good old Jacob's children were not all by the same name.

David, the man said to be after God's own heart, was guilty of two of the worst crimes known to civilized nations. Solomon was the fruit of that adulterous marriage with the murdered man's wife. What can be said of the wise man who wrote so much of that which is called the "infallible word of God?"

Mormonism, which Dr. Talmage condemns so justly, cannot furnish any such free love as Solomon with his three hundred wives and 700 concubines. Look at the history of the Church in every age since the day of Constantine, and you will find free love cropping out, not only among the members, but to a great extent in the ministry. I have been where I could learn much of the corruption of the clergy, not only from ecclesiastical history, but from the more than two score years of association with them, down to the present time.

I know that I have no prejudices against preachers, for I respect and honor them as a class, but facts are stubborn things, and like figures, they have never learned to lie. You can scarcely take up a newspaper that does not give an account of some free love among the ministry. For their number, I am of the opinion that there are among them more departures from moral purity than among any other class of men. I am aware that this charge of free love has been often made by the clergy against Spiritualists, and so far as I have ever learned, without any foundation more than attached to themselves.

I am also aware that there are Spiritualists of loose morals, but were they not such before they became Spiritualists? One thing is certain, that I know of no system of ethics that teaches a purer morality or offers stronger incentives or more powerful motives to lead lives of the strictest chastity, than Spiritualism. It does not teach that one may live on an animal plane and at the close of a life of debauches, by the exercise of an intellectual faculty, be changed in a moment from a devil to a saint, have all his pollutions washed away by the atoning blood of Jesus, as the Rev. Doctor teaches. Nay, verily, the Spiritualists know that each one is making his life record that he must meet on the other side, by reaping what he has sowed during his earthly life, and the declaration of Jesus, that there is nothing hid that shall not be revealed, or concealed that shall not be made manifest, are the teachings of good spirits. He cannot afford to do wrong, for he knows he will have to suffer in this world or the other for the wrong he has committed. Away, then, with the charge of licentiousness against Spiritualists, and cast the beam out of your own eyes, that you may see how to cast the mote out of others.

Memphis, Tenn.

The State Missionary of Minnesota calls Upon his People to Help Forward the Good Work.

TO THE SPIRITUALISTS AND FRIENDS OF PROGRESS IN MINNESOTA.

I have been engaged as missionary for the Minnesota State Spiritualists' Association, but I can accomplish but little in its interest without the cooperation of its friends and members, hence your hearty support is solicited. By our combined efforts success is inevitable. The harvest time is at hand, and let us work with a zeal worthy of the cause; we represent "Truly, a more worthy cause never called upon noble men and women for their support, than Spiritualism. Not that it is, as a fact in nature, which it is, can gain or lose by our efforts or neglect, but that we may be benefited thereby."

Now let us rally all our forces and complete the victory so nearly won, and not only will we be blessed, but posterity will receive a legacy for which they will gratefully remember us when we are numbered among the immortal hosts. The length of time I remain in the State depends upon the co-operation of the friends of our cause. I shall spend a few weeks along the H. & D. Railroad west of this place; then I shall go up the Mississippi River and Sauk Valley. I wish the friends where my services are desired, would write me as soon as convenient, whether in the localities mentioned, or elsewhere. We want to work up as interest so as to hold a grand convention in the spring and a glorious camp meeting next summer. My permanent address is Farmington, Minn. I am agent for *RELIGIO PHILOSOPHICAL JOURNAL* and *Beacon of Light*, and will be glad to take subscriptions for the same. Yours in the interest of human progress.

G. E. Oakes.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

(CONTINUED.)

(Copyright Secured.)

Mrs. Kimball gave me the following examination of Sideros, made from a specimen of the Painville meteorite, with which I supplied her:

"I am in a climate resembling the tropics, but much more agreeable to me. I see beautiful gardens and fields. There are many strangely formed houses; almost all are circular and not very high, but some are richly ornamented. They seem to be made of some kind of white or cream-colored stone. It looks much finer than ours, clear and more transparent. I seem to see the light shining through some columns that surround me, all so frail one would not think they could support a roof; it is, however, but a sort of balcony, quite encircling the house, which is large. There are many similar columns supporting the roof, which have vines carved upon them. The walls are covered with beautiful carvings outside, all taken from nature. I see flowers that seem like real blossoms and buds, they are so exquisitely carved. "The garden about this place is lovely. Bowers adorned with a bell-shaped, pink blossom, are quite common. I see them in several gardens. Beautiful birds sing in the climbing vines, and seem quite tame, for I see a lady holding one. She is small in stature, but of exquisite form; is dressed in pale pink, and plucks some of the blossoms to place on her bosom, while caressing the bird, that, looks somewhat like a young parakeet. She throws a white scarf-like veil over her head, which was around her shoulders and walks quickly away, through a narrow path that is bordered with gardens. Here are houses all unlike, but all beautiful. Some seem to be of many hues, as though painted over with various kinds of vines and flowers, all in *bona fide*. I come to a large park or garden, laid out in walks, shaded by pine trees of beautiful foliage. In the centre of this park there is a large building, which is quite round and very high. It is one mass of the most beautiful carvings. I can see no plain stone or polished surface. It is built of that cream-colored stone.

"I see many people here, walking, and many entering the building through large open spaces on the sides. The interior is so wonderfully beautiful, I am quite dazzled by it, for it abounds with the most marvellous wrought carvings that can be conceived. I see no columns to support the immense roof, which looks like an immense umbrella, carved all over, but I see no faces or human forms, only flowers and vines.

"In the centre there is a kind of platform, several feet above the pure white floor, and upon it there are several columns that seem to divide it into four. I can see all over it. Many people are sitting on light chairs or stools and some upon beautiful rugs on the floor. They are not at all like our people; all much smaller, but so perfect! I see none that appear to be more than five feet high, and these are men. This gathering is of all ages and both sexes. They seem very happy; the atmosphere is full of joy as the groups gather; there are now many hundreds.

"I see many of the most beautiful men and women, of purely transparent forms and dress among them. Some are upon the rostrum and they seem to be preparing to teach the people. Many of the people have musical instruments and play upon them; while they do so thousands of spirits surround the hall and enter, mingling freely with all the people.

"I never saw such round heads as almost all have, and fine, silky hair of light color. The men have little hair upon the face; their dress is not like ours. The women are in close-fitting robes, but short, showing pretty sandals, none below the ankle. There is great variety of costume, but no metal ornaments. Many seem to be dressed in lace of finest quality. There are no deep colors, only the pale tints in everything. The children look like seraphs, so small and yet so beautiful. Mothers caress them, and they dance about, yet all seems orderly. I wish it were possible to picture this exquisite temple, or whatever it may be. I do not think these people are religious; they are much too happy. I think all evil had been banished and only good was treasured."

"When she says that she thinks they were not religious, she evidently means they were not superstitious. The very fact that spirits and mortals were in common converse and that all evil seemed to be banished and only good treasured, is good evidence that they were religious in the best sense of that word.

A second examination by Mrs. Kimball of the same specimen, sheds more light upon the intercourse between spirits and mortals upon Sideros in its best days.

"I am in a mountainous country. Now I stand quite high up on the side of a mountain that is thickly wooded and uneven, but not rough; all looks cultivated. I see small cottages that look like bowers of sticks and leaves, in many lovely openings. Out of one a woman comes; she is not large; she has fine features, light, wavy hair and large dark eyes, rather slender form; she is quick and graceful in movement. Her dress is singular; the skirt is short and made of some pretty striped material, two stripes running around; it is many colored; the top is white and loose like a blouse; upon her head she has a white scarf bound; it has tinsel stripes in it and a little color. She looks so cheerful and happy, as she runs down beside a stream, which winds down the mountain side. I follow her past a cascade into a valley, just at the foot of the mountain where I see a great many homes with fine gardens around them. It looks like one great garden. The trees are very high in some places; they look like cedars, bare almost to the top and then every branch covered with a soft, emerald fringe, that waves in the air most gracefully. I see a great variety of trees and shrubs; many flowering trees as large as our pear and peach. One has a large blossom, pink and white; some are like the magnolia.

"I see groves, surrounding a house, that looks ethereal enough to be a spirit home. The stone of which it is built, is finer than Parian marble; it is translucent and of marvelous whiteness. The people that live in this house are just as pure-looking as the place is. Some of them are luminous; I see two, whose brain gives off a strange light. There are many people here, but not like the woman I saw; much finer and more beautiful. The house is not circular, but long and narrow, and looks like many homes in one.

"I see it connects with a round building, much like the one I saw in my last visit here, but far more beautiful; it is white and so illuminated, I can see every part of it. The roof is circular and supported by bars near together, just like an umbrella; each one is held up by a beautiful carved column. In the centre are many columns reaching to the roof, and each one seems to be bound to the outside ones. All are exquisitely carved and painted.

"I see many people here, sitting in groups, all looking very happy; all are mature, but not old. I see no aged people. Most of them are small and finely formed. The hair and skin are fine, like those of children, and the hands and feet are small. But such bright eyes and quick movement as though they were all alive.

"Now I see men, women and children, who look transparent and far more beautiful than the others. They seem

to move by will, no effort is made, and they become visible or invisible at pleasure, for as I watch them, I see some move away above the ground and become invisible. These are the most transparent ones. I think they are teachers, every one welcomes them, and the looks of all brighten as they mingle with them. I cannot see that there is any teaching such as we have, or lecturing, even, only they mingle and converse.

"Many men and women, like the one I saw on the mountain, are coming and going all the time. These people seem to me to be all loving in disposition and no harmony among them. They are very cultivated mentally, or rather full-grown—unfolded, so that love is their natural disposition. I see no evidence of worship; all are easy and natural, as though they met together for pleasure and not for religious exercises or even for study, or if it is so, there is no apparent effort.

"I see a small kind of horse near this place, or animal of some kind; it seems to be a horse.

"The interior of this building is now illuminated by a soft, golden light, that penetrates every portion of it, but I see no lamps or lights of any kind. I almost think it is the light those lovely people evolve, and they are those who no more die. The atmosphere of this place is the purest conceivable. There seems to be no dirt, nor anything obnoxious. There are people coming and going all the time. I never saw such happy faces as they have when they pass out.

"This is a beautiful country. I can see for many miles. It is the largest valley I ever saw, and all of it is one vast garden. I see no evidence of business here, or labor even, nothing but simple living beings."

Behind all this, however, there must have been labor and a great deal of it, though it may have been performed without being a burden to any. Houses and temples require builders and care-takers; gardens must be tended or they soon become wildernesses; people require food, raiment and the gratification of their faculties to make life bliss, and all these involve much labor and care, which, however can be given, when society is properly constituted, so as to give equal bliss to those who give and those who receive, the receivers being givers in their turn.

[The following is a continuation of the description of "the latter days of Sideros," as published last week.]

In this examination the psychometer seems to leap backward and forward in time and remains but a short time in any one locality, probably because he saw but little that interested him. From the neighborhood of the Gulf between Syria and Persia and Caucasus he passes south-east into the country of the Japaneans.

"A long way to the southeast people live in a better country where there are more trees and verdure; they are white and live in a sort of valley near the ocean; they have pretty houses, with little farms among them. There is no city but the houses are scattered over a considerable space. There are a number of large buildings here and there. Each large house has a farm around it of several hundred acres. The ground is plowed up by a machine, that takes about 20 feet at once, and makes it as fine as powder. It runs on wheels with broad iron tires. It has an engine on it, that runs like a steam engine, but it does not use steam I think. The people eat and meet in those large houses."

In the next examination of the same specimen he returns to the locality that he first saw, though he sees it at a different time.

"I see a very pretty, deep valley, with a creek running through it. The valley has grass and trees in it and looks well. There are some people living here in two or three large houses. They are brown people, but have a very good look about them. They farm a good deal and trade but little with outsiders. I think this is the valley where the gulf came was. The people have animals somewhat like goats, but larger, that are kept for their flesh and hair. They have a larger animal that looks somewhat like a mule, that is kept for work; there are but few of them. The houses are two stories high and are strong and fine. All work and are happy; they do not try to shirk. Their dresses are plain and loose. They bathe often in baths that the creek runs in and out of. All bathe together and romp and play like children. They have no religion that I can see, but meet together often and talk. Their foreheads are large and their heads high."

He comes forward in time and sees the same country in its decline.

"I see but on the side of hills in this valley and a few people live here. The creek is small and is dry sometimes. There is but little ground that the people can cultivate. They look as if they were expecting to die out. They are smart and fine looking, however, but are very poorly dressed and look like savages. They have no animals, and but little of anything. It is very hot here sometimes and the mountains are very high."

The following examination was of the Iowa specimen, and the locality to which it refers was near Spirit City.

"I see some people living near a lake where there are trees that grow rather high. There are high mountains all around them. In this valley are about four thousand people. There is but little land that they can cultivate. There is no proper town here, but houses in which from 6 to 20 or 30 couples live with their children. A tunnel through a range of mountains connects the people with a larger valley, to which there is a railroad. The cars come near the tunnel from the larger valley and are lifted perpendicularly about 100 feet. The engine and two cars go on to a platform side by side, in what looks like a large, circular room. The seats in this car are in sections, three can sit in a seat and there are three rows of seats. Sometimes the seats run across the whole car. The cars pass through the tunnel and on a level into a smaller one. They do not move very rapidly.

"I am now in a temple where there is an immense crystal, either artificial or natural. It is not worshipped, but appears to be an emblem of purity. It is nearly transparent and eight or ten feet high. It looks like an obelisk. There is rock here clear enough to use for glass."

This transparent rock, to which he frequently refers, may have been crystallized quartz, of which we sometimes make lenses for spectacles. Selenite is sometimes found here in transparent masses and so is carbonate of lime, when it is called Iceland spar.

(To be Continued.)

Mr. Mendenhall and Evil Spirits.

BY WILLIAM EMMETTE COLEMAN.

A few words will suffice in answer to the confused jumble of misstatements concerning myself and Mr. King in Mr. Mendenhall's article in the JOURNAL of Sept. 11. My former article has so plainly shown the inability of Mr. M. to correctly understand the simplest language of those expressing opinions differing from his own, thus leading to his persistent misrepresentations of those whom he affects to criticize, that a simple reference to that article, expostive of those misrepresentations of myself, Mr. King, and others, and plainly stating our actual views concerning evil spirits, etc., is a sufficient rejoinder to Mr. Mendenhall's last collection of misstatements.

Had Mr. M. read Mr. King's works (of which, as it appears, he is in complete ignorance), he might have seen his way a little clearer. As it is, he now actually

charges me with misrepresenting Mr. King (in my insertion of a verbatim quotation from his last great work!) either ignorantly or knowingly, he insinuating that I did it designedly, so as to make it sustain my position—a statement wholly untrue and a characteristic example of the reckless manner in which he impeaches the honesty of those not in sympathy with his plane of thought—those who have searched deeper into the arena of spiritual laws, potencies and principles than he is likely to do for long years to come. So far from misrepresenting Mr. King, as our ideas relative to evil spirits are in complete harmony the one with the other all I have said in the matter, in connection with that lady, has been strictly true, and meets with her approval; and if Mr. Mendenhall finds it impossible to grasp her real teachings upon this moot question, from the incidental quotations in my articles, and her own brief JOURNAL articles, then let him get her works and study them. Perhaps, then, he may be able to write intelligently about them. As it is, he is merely groping in the dark all the time. Twenty-five cents expended for her pamphlet, *The Spiritual Philosophy*, by Mr. King, will give him all the light he needs, perhaps. It is a good rule, never to criticize a person blindly and in ignorance of what a person believes or teaches upon the points criticized.

Mr. Mendenhall indulges in a long defense of the terms "good" and "evil," and calls upon myself and Mr. King to produce better terms for the ideas therein conveyed. His remarks are utterly irrelevant, as are many other of his statements. Neither of us has ever denied the existence of good and evil, or the applicability of those words to express the ideas sought to be conveyed by them. This is another instance of the characteristic obtuseness of our good brother—his inability to comprehend the writings and views of others, and the vague and shadowy character of the ideas he is constantly fighting and inaccurately attributing to myself and Mr. King.

The above in perfect kindness to our brother. No doubt he means well, and is honest and candid in his assertions; but, for the sake of truth and fair dealing, do, Brother Mendenhall, try to refrain from constant misrepresentation of those differing in opinion from yourself. It is very unjust, it is a grievous wrong to be continually accusing people of that of which they are wholly innocent, charging them with thinking and writing all kinds of silly nonsense, inconsistencies, etc., of which they had never even dreamed; or, what is much worse, charging them with intentional dishonesty and deliberate misrepresentations—that is, willful lying. No one so far as I know, charges you with so doing; you continually misrepresent and pervert our views; but we think it is done unintentionally, though carelessly, or in consequence of a deficiency in mental grasp. Presidio of San Francisco, Cal.

Medical Laws—Do We Need Them?—The Gospels.

BY JOS. RODES BUCHANAN.

To the Editor of the Religio-Philosophical Journal:

The fact that the people do not wish their liberties abridged and do not get up any agitation for the establishment of laws regulating the medical profession—while all the agitation comes from a medical sect anxious for no other purpose than the acquisition of monopoly in business, and the suppression of formidable rivals, would seem to indicate that our medical legislation is mainly a selfish nuisance and hindrance to progress.

In the present state of the profession medical schools all their halls and acquire large revenues by selling diplomas, which give a right to practice. Of course they give instruction also, but the chief motive of attendance is the procurement of a diploma. If the right to adopt any honest vocation we please, is the inherent and unquestionable right of a freeman, it is an outrage upon liberty to give any corporation the right of exacting one, two or three hundred dollars for permission to practice any profession.

If permission is to be given, the right of licensing belongs to the government, representing the people, and not to private corporations which invariably abuse their monopoly. If the State thinks that a man calling himself a doctor should be required to have a doctor's proper attainments, it should establish an impartial tribunal, before which any one might come and obtain the license and testimonial of his qualifications by diploma or otherwise, free of expense. If such an impartial tribunal were established, its diploma would be much more reliable and better evidence of attainments than the diploma obtained from college faculties who are paid for giving them.

Under such a system colleges, or professors incompetent to teach, would not be able to compel the attendance and exact the fees of poor young men, and students would patronize only teachers of real merit—while men of genius, diligence and experience, who are thoroughly qualified, would not be compelled to go through the same specified course of college attendance as the blockheads and drones who are never well qualified for the profession. It will be a long time before any such system can be instituted, as the colleges will all oppose it.

Under the present arbitrary law of Illinois, and the registration law of New York, many individuals who are really good practitioners, will be excluded from practice, but if those who are thus assailed, would summon up their energy to acquire a medical education and diploma, the result would be beneficial both to them and to the public. I do not, however, believe that the fair administration of the law in Illinois and New York would interfere with those who are simply magnetic healers, using no medicine. Their practice is not the practice of medicine or "physic and surgery" as the New York law expresses it.

If a magnetic healer wishes to give medicines to his patient it might, I think, be done by the authority of a physician. By making a combination with a friendly physician, the prescriptions might all be made by him; if he is influenced by the reports of a clairvoyant or healer, making the prescription, he has the right to exercise his own judgment. There can be nothing to hinder a physician from making use of the assistance of a clairvoyant or of a magnetic healer, as many now make use of manipulations calling their work "massage," thus reducing it to mere mechanical labor.

The only law limiting the practice of medicine, which would be beneficial to society, and would diminish quackery is a law limiting the practice of medicine to those who have the psychometric faculty for diagnosis and the magnetic power of healing. When the public shall have attained the proper enlightenment no other class will be patronized and all Spiritualists should do what they can to enlighten the public on this subject. A college which would graduate only this gifted class would do much for human progress.

DO THE GOSPELS SUSTAIN THE HORRORS OF ORTHODOXY?

In the RELIGIO-PHILOSOPHICAL JOURNAL of Oct. 9th, a correspondent claims that the ecclesiastical perversions of Christianity, viz., the doctrines of Adam's fall, vicarious atonement by the death of Jesus Christ, the personal God and Devil, and eternal burning of nine hundred and ninety-nine thousandths of the human race, are really the teachings of the founder of Christianity handed down in the Gospels. As this very intelligent correspondent seems to be entirely serious in these remarks, they deserve a serious answer, which I shall make as brief as possible.

Surely the writer is aware that many of the most enlightened members of the modern church repudiate in toto the doctrine of eternal hell-fire, and that the belief is slowly dying out everywhere, although it has so long exerted its powerful demonic influence upon humanity.

I do not propose to write a theological essay on these subjects, and doubt whether the JOURNAL would admit the discussion into its columns, but I would say that in common with religious Spiritualists generally, I find in the gospels neither the godhood of Jesus nor a vicarious atonement, nor an eternal hell, nor a personal God, unless we can call on Infinite Spirit a person.

The religion of the New Testament appears to me one of infinite love, liberality, progress, heroism, aspira-

tion and inspiration, corresponding to the highest capabilities of the most exalted and inspired humanity—illustrated by the lives of the best Christians in all ages—but a perfect antithesis to the average character of the historical church of all centuries before the present.

But I take no great interest in the discussion of Bible passages. All the inspired and gifted leaders of humanity, to whom we are introduced in the Bible are our living teachers to-day. We receive their love and wisdom indirectly through superior mediums, and we may commune with them directly.

To me they are personally dear as friends and teachers, and the day is not far off when they shall become equally near and dear to the enlightened throughout the world, and shall dispel the superstitious follies of the church by spiritual instruction.

My own recent investigations have given me much additional confidence in the general truthfulness of the Bible, and the moral worth as well as the grand spiritual power of its eminent personages, and I propose to give a psychometric personal description (in my forthcoming volume of religious discourses), of the Jewish leaders in the religious development of humanity to whom we are so much indebted. 1 Livingston Place, New York, Oct. 9th.

Thoughts Astray.

To the Editor of the Religio-Philosophical Journal:

This correspondent is not very religious nor much of a philosopher, but is moved from vexation within and botherations without, to give expression to a few stray thoughts.

Capt. Brown gives as a test of the morality of any doctrine or practice, "Does it tend to increase human happiness and prolong life?" This is the Alexander Pope opinion. "O, happiness, our being's end and aim," a view that is doubly false in that it does not discover the use of life, but by making happiness the sole object of pursuit, defeats even that purpose, for happiness is never to be gained by running after it; in every instance if we have it at all, it must come to us. The gospel of perfect health, long life, comfort and contentment, are very pleasant in their way, and very desirable when not precluded by fatal necessity or forbidden by the higher gospel of obligation to our fellow men, and the completeness of our own character.

It is an essential part of life to endure ill, to forget self, to rise above the considerations of earth and time, to grasp and apply the momentous themes of eternal consequences in immortal spheres. Longfellow says a truer note when he says,—

"Not enjoyment, and not sorrow
To our being's end and way,
But to act that each to-morrow
Finds us further than to-day."

How many have been called to give up every thing agreeable, life itself, and perish amid torture to sustain the faith that gave the world the little it has of peace and hope. But according to the lecture of Capt. Brown, the labor and sufferings of discoverers, inventors, missionaries, teachers and reformers, have been all wrong, because their bread and butter were scanty, their exposure to the weather severe, and the years of their lives diminished; but according to Paul, "These light afflictions are but for a moment, and shall work out a far more exceeding and eternal weight of glory." Then let me work, even though in suffering for the enlightenment of the race, for the lightening of other people's misery, for the betterment of my own disposition and the increase of my little ability.

"O, then, earthly fame and pleasure;
Come disaster, scorn and pain—
In Truth's service pain is pleasure,
In its honor, loss is gain."

I have just been reading Hopworth Dixon's New America, and his criticism on the Providence Convention. He mentions one speaker, who wishes to meet a whole-souled Spiritualist, and tells how the young and earnest Miss Susie M. Johnson, said she was tired of talk and wanted to go to work. She, indeed, has been a whole-souled Spiritualist, though her heart has been half crushed out of her. She is doing a missionary duty, but she has some mighty hard material to act on, but in that she has not been disappointed, but is bound to work her passage on that line if she has to walk the "low-path" all the way; but she will, then, be at the head—"Over there."

I would say to those who may follow Miss Johnson in the lecture field, be as circumspect as she is, and whatever troubles you may have, you will not be at fault. I notice her call in the RELIGIO-PHILOSOPHICAL JOURNAL for mutual help of mediums. Precious little can we give each other, but sympathy and encouragement to hope in the beyond. Poverty of pocket and anxiety of mind, is the portion of those whom the Gods have chosen to further their ends, and it is to the Gods we must look for our consolation and our sustenance. They have a big bark and we shall be drawn on to it by and by, when we "pass in our checks."

According to Capt. Brown we are all going to the dogs, and a few more generations will find all Massachusetts, and nearly all the other States, in insane asylums. It is to be hoped in that event that Capt. Brown will live to take care of that lot. Figures may show an increase of insanity, but facts do not. The insane who were formerly kept in dungeon chains, or fettered at home, or allowed to run at large, or were vengefully hung, are now cared for in asylums.

The cry that study is making fools of people, is a false one. At most it only shows who the fools are. He complains that education does not make people better, that the schoolhouse is not reformatory! Then for God's sake let us all turn into Indian savages! He pleads for the religion of Jesus, for the reign of Christian love, and yet where that has most pretended to rule, hell has been fired the hottest. And why not? It is only the other side of Jesus's own teaching. It is time we were done with such contradictions. We do not whip, hang and burn people now for opinion's sake—so much we have progressed, at least. Why, then, should we appeal to the ages that did thus for example? A religion of any kind without knowledge is the bulwark of tyranny, the engine of torture.

For what have the angels come? They have come because they so desired. They have come because we wanted them to do so. They have come to give us joy, knowledge and hope—some of them; some of them have also come to indulge their appetites, and to vex and fool us for their own amusement. People are not like a Jesus, just because they have died. But it is no small thing, even for the worst of them to prove immortality; upon that religion and true morality are founded.

The square-brained, whole-souled Spiritualist supposes everybody and everything to be true and good, so far as their knowledge and ability extend. They are not confined in choice for society to those who may assume the name, nor will they single out one sect of other religionists upon whom to bestow favors, and from whom to extract wisdom. It is not theirs to condemn people for not knowing what they cannot see or do; they withhold praise from those who do the good they are able, be it ever so little. In justice, then, let us not prop up the exclusive churches, and at the same time stone the windows of the independent liberalist.

Washington, D. C.

JOHN H. P. GULLB.

Things that will wear are not to be had cheap. Whether it be a fabric or a principle, if it is to endure, it must cost something. Gilted, tinsel, brilliant coloring, may all be had without much expense; but if we would have strength, firmness and permanence, we must pay for them.

It appears by a casual view of the world, as if there were a great number of souls originally made, and destined for human bodies, but that in the distribution of them some get three or four, and some none at all.—Es.

Woman and the Household.

BY MRS. M. POOL.
[Metuchen, New Jersey.]

"It is beautiful" were the last words of Elizabeth Barrett Browning, as earth before the opening glories of the "land of sunshine and eternal spring." At the age of fifty-two her frail body sunk under the pressure of the richly freighted brain and the tenderly loving heart. She was cheered at the last by a radiant vision of the heavens—of which she had been so prophetic. In her vein of lofty rhapsody, she sings:

"And through all the dim rolling, we hear the sweet calling
Of spirits that speak in a soft undertone,
The voice of the mystical march;
And we hear them cry softly come nearer, come nearer:
And lift up the lap of this dark, and speak clearer,
And teach us the song that ye sung:
And we smile in our thought if ye answer or no—
For to deem of a sweetness is as sweet as to know.
And we ask not the name;
Love takes all the blame
Of the world's prison place,
And we sing back the songs as we guess them,
And we stand up the lark of our music, that cuts
United through the cloud,
To beat with its wings at the lattice heaven shuts;

Yet the angels look down as the mortals look up,
As the little wings beat.
O life, O joy, O youth,
Thou art strange, thou art sweet!
From what lofty pinnacles does this fine
Genius behold the flow of life's progress, until
it blends in another fuller, and richer:

"And with reachings of thought we reach down to
deeps
Of the souls of our brothers,
And teach them full words with our slow-reaching
lips.
'God,' 'Liberty,' 'Truth,' which they hearken
and think,
And work into harmony, it is upon lips,
Till the silver music round the earth girds, and
dances.

Shedding sparks of electric response intense
On the dark of silence;
Then we hear through the glory and silence afar,
As from shores of a star
In aphelion, the new generations that cry
in attune to our voice and harmonious reply,
'God,' 'Liberty,' 'Truth!'

Death looms my shadows and creeps in my veins;
My body is cleft from these wedges of pain;
From my spirit's ascent;
And I feel the extreme and loathsome creep in
On my organized clay,
I do not shrink,
For I must fast away!

I am strong to the spirit, deep thoughted, clear
eyed,
I could stop by step with an angel beside,
On the heaven-heights of Truth
Oh, the soul keeps its youth
But the body falls away, it is faint in the race,
O death, O joy, O youth,
Thou art strange, thou art sweet!

Mrs. Browning, in writing to a friend, said
"My poems, while full of faults, have my
soul and life in them." And what a soul
and life! The delicate, gentle, fragile creature,
seeming as one of her friends said, "A
soul of flame in a shell of pearl," is described
as a slight figure, with a shower of curls
falling on either side of a most expressive
face—large, tender eyes, fringed with dark
lashes, and a smile like a sunbeam. It is
easy to read between the lines of her nobility
of character, her aspirations for the best
and highest, her love of the beautiful and
her sense of the exquisite fitness of things
which blossoms intellectually into poetry
and art, and morally into that love of justice
which glowed in her with a white heat,
and consumed her life with an absorbing
enthusiasm. He must be cold, indeed, who
can come within her sphere unmoved, or
criticize her sometime faulty rhythm. Peruse
her "Cry of the Children," which stirred
even British phlegm, and served to make a
reformation in the long hours of children's
work in cotton mills. Was there ever pathos
greater, than,

"Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaving their young heads against their
mothers
And that cannot stop their tears.
The young lambs are bleating in the meadows;
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blooming toward
the west,
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.
For all day they drag their burdened tiring,
Through the coal dark underground,
Or, all day they drive the wheels of iron,
In the factories round and round."

Mrs. Browning is often called more intellectual
than loving, more philosophic than
sympathetic, but she must be a shallow
student of her poems who can so judge. Feeling
is both restrained and profound; it is
often buried under epithet and metaphor,
but that is owing to the exceeding large
development of faculties which find their seat
in the front brain. She confirms us of her
sensibilities often, as,

"In my large joy of 'right and touch
Beyond what others count as such,
I am content to suffer much."

And that content was sorely tried. Delicate
from early youth, and reared with the
utmost care, a great grief smote her on her
entrance to womanhood. From a balcony
overlooking the sea, she witnessed the over-
turning of a yacht and the drowning of her
favorite brother. From the shock which
this anguish gave, she never fully recovered.
She was kept aloof from society and domi-
nated for years with memory and affection
as her associates. Then came estrangement
from an irascible and eccentric father—
a living grief, so much harder to bear
than a dead one.

In such a condition, the culture of the in-
tellect and the spirit can alone suffice to heal
the wounds of the heart. These were the
resources of Mrs. Browning. In her isolation
she drew from stores of honey-lure
hived by the Greek and Latin poets, and her
religious nature deepened and strengthened.
Unfortunately she never was freed from
theological trappings, and her inspirations
were hampered by the Hebrew mythology.
Not so with her quick, womanly sympathy,
and her devoted love of liberty. In the struggle
for Italian unity and freedom, when she
lived in Florence, she sat and sang at her
Case Guidi window, as the lark sings at
the dawn of a new day. She believed in de-
mocracy; she recognized the organic growth
of society; the march of nations; the brother-
hood of man. Her prose, as well as her
verse, was electric with hope, love and light.

Mrs. Browning's masterpiece, Aurora
Leigh, is regarded by competent critics as
the finest sustained poem in our language.
Full of faults, it is a magnificent outburst
against the social wrongs and conventions
that have always crippled women. It is vital
and thrilling with the very life of the

soul. Full of forceful passages, vibrant
with a passionate love of justice, of truth,
of poetry, of love itself, it has gleams of in-
tuition which show that rapt nature was
gifted with that, the crowning grace of genius.
She recognizes it in,

"I had relations with the unseen, and drew
The elements of truth and heat
From nature, as earth feels the sun at night's
I kept the life thrust on me, on the outside
Of the inner life, with all its ampie room
For heart and lungs, for will and intellect,
Invisible by conventions."

And under all the spirituality and intel-
lectual power, beats the warm, loving heart
of the true woman. Does she not voice too
many an experience, thus,

"My father, thou hast knowledge, only Thou,
How dreary 'tis for women to sit still
On win or nights by solitary fire!
And hear the nations praising them far off."

The marriage of Mrs. Browning was a
singular and felicitous meeting of two richly
endowed natures. Robert Browning
sought long and vainly an introduction to
Miss Barrett, but at last won her, and trans-
planted the sensitive recluse, to the warmer
soil and bluer sky of Italy, and there the re-
mains of their wedded lives were spent.

A happier home, a more perfect union, ac-
cording to all testimony, it would be impos-
sible to find. A friend says of them, "It is
a privilege to know such persons separately;
but to see their powers quickened and their
happiness rounded by the sacred tie
of marriage, is a cause for peculiar grati-
tude. A union so complete as theirs, in
which the mind has nothing to crave, nor the
heart to sigh for, is cordial to behold and
soothing to remember."

What, Mr. Browning felt of his wife he
expresses thus:

"God be thanked, the meekest of his creatures
Roasts two souls side, one to face the world with,
One to show a woman when he loves her."

"This to you, yourself, my moon of poets!
Abtut that, the world-side, that is the wonder,
But the best is, when I glide from out them,
Cross a step or two of dubious twilight,
Come out on the other side, the rovel
Bright alive light and darks undreamed of,
Where I hush and bless myself with silence."

Under the fiction of Sonnets from the Por-
tuguese, Mrs. Browning has given her own
experience in the most exquisite and pure
love poems that the world has ever happily
possessed. We have room for one:

"How do I love thee? Let me count the ways,
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and Ideal Grace,
I love thee to the level of every day
Most quiet need, by sun and candle light,
I love thee freely, as men strive for Right;
I love thee purely, as they turn from praise;
I love thee with the passion put to use
In my old griefs, and with my childhood's faith,
I love thee with a love I seldom use
Except with thy whole soul and with thy breath;
Smiles, tears, of all my life! And if God choose,
I shall but love thee better after death."

SPIRIT CONTROL.

The Views of Mrs. Maria M. King in Refer-
ence to a Peculiar Case.

To the Editor of the Religio-Philosophical Journal:

You doubtless understand that I submit
such cases as this you have presented for
my consideration, to my spiritual mentor.
To begin with, it is not premised in what
he will say that he knows anything of this
individual case only what he gathers
through me. He treats it on general prin-
ciples. First, I will briefly summarize the
particulars of the case as the individual
concerned states it, and as I understand his
statement.

Sitting in his office alone one evening,
this man resolves to try if he can be in-
fluenced by spirits. His desire to have the
"angels" manifest through his hand, is an-
swered by demonstrations of spirit power.
He is controlled on that occasion and, sub-
sequently, to go through certain physical
exercises, which prove very beneficial to
his failing health. He is informed by the
"influence" that the practice is for this pur-
pose; and it is continued for weeks, with
the best results to body and mind.

He could, during that time, get answers
to questions by "strikes with his right hand
or his left, the right meaning yes, the left
no." "In this way" he received promises
of a high development as a clairvoyant, a
healer, an inspirational and writing medium,
if he "persevered." If he became "dis-
courage" he would fall into the hands of
a class of undeveloped spirits and would be
very unhappy. During this time he is very
happy. Soon a change comes; the treat-
ment lags. He soon discovers that he is
being magnetized, and he gets sleepy under
it. Then there seems to commence a con-
flict of forces among the powers controlling,
as though there were two sets of spirits,
the one opposed to the method and warfare
through him. He resists the trance by all
possible efforts—drinks whisky, alcohol,
coffee, and smokes inordinately as a means
of diminishing his sensitiveness. He is at
length overcome, and lies in a trance fifty-
two hours.

Coming out of it he finds his friends over
him, thinking he had tried to destroy him-
self. He finds himself weak, but otherwise
as well "as though nothing had happened."
But the conflict goes on, each of the con-
tending powers by turns gaining the ascendancy.
He resorts to the most extraordinary means
to resist the legion of "low spirits" that
he imagines are seeking to capture him
for a subject for their control, such as
the remedies already named, and wrapping
himself in night, and day in rubber cloth, and
in cloth, wearing a felt hat lined with two
thicknesses of oil cloth and silk handker-
chiefs all day, and sleeping with his head cov-
ered by a wooden box. He can scarcely sleep
night or day. He is resolved against his
tormenters, incited by the friends in spirit
who are fighting for and with him; but the
trial is terrible. He is threatened with the
insane asylum by his friends and the doc-
tors, who of course cannot understand him,
and his business is threatened with ruin.
But all the time he is becoming more sus-
ceptible to spirit power. Through it he be-
comes able to write, speak, and do other
things. Now it is one party that writes,
and then the other, each tempting him with
offers of great things they will do for him
if he will yield to them—not just what
Satan offered Jesus on the mountain, but
nearly as alluring. But, like a sensible
man, he has a mind of his own, knows
what he is willing to do and what not; and
clings to his convictions, determined to fight
it out to the end. He completes the long
recital of his experiences by giving some
revelations—instructions to spiritual me-
diums—"of a doubtful character, but of a
kind quite common with mediums at his
stage of development."

The solution of the mysteries of this case
and numerous others like it depends upon
an understanding of the law of develop-
ment of mediumship, and the methods per-

sured by controllers to insure development
of the brain powers and to subject the same
and the whole system to their influence,
and—what is a most important item in the
problem—the possible effects upon an in-
dividual of being subjected to the operation
of these laws and methods. It is a rule of
development that the brain forces must be
aroused to intense activity at the stage
when the process begins in earnest. The
emotions must be excited to intensity by
some means; and it is a study with op-
erators how they can do this best without in-
jury to the subject, and so effectively as to
produce the desired results, which is carry-
ing the development to a certain specified
stage. It is no child's play; and here it is
that failures, disasters, occur as the result
of quasi-scientific methods pursued by spir-
its unlearned in the exact science, and un-
practiced in the art of holding a subject
with a strength of will that does not give
way until the full result desired is attain-
ed. How shall I depict the process that is
so trying to the controller and controlled,
and which involves so much both for the
well being of the subject and the success of
the operator?

Imagine a spirit able to hold in posses-
sion, by will power, an organism in the
flesh, for days together, without remitting
his vigilance, or once giving up his control,
and at the same time exerting his powers
of imagination to devise means to keep the
mind of his subject on the alert, and exer-
cised to the utmost in all possible direc-
tions. During this trial the subject is not
allowed to sleep more than nature perempto-
rily demands, for this interferes with the
process, and fasting and seclusion are en-
joined when the process is to be thorough
and complete.

It is at this crisis that subjects so often
imagine themselves obsessed by malignant
or mischievous spirits. Jesus, the medium
of Judea, was "carried by the spirit into the
wilderness to be tempted by the devil,"
where he fasted while "the spirit" carried
on the thorough process of fitting him for
his vocation. It is at this period, particu-
larly, when so many are exercised over
mines of wealth, hidden treasures, that they
are to find by the seeking, but which exist
only in the imagination of the controller,
and when so many imagine they are devel-
oping for the performance of a grand "mis-
sion," the like of which never was before
and never will be again. Psychological
power magnifies the objects, the motives, it
sets before the mind; stimulates whatever
scully or propensity it pleases; and a sub-
ject under its action during this stage, as it
were, sees through glasses fitted to the im-
agination of a spirit who is trying his power
over his subject in every possible way.
This stage is sometimes prolonged indefin-
itely, when incapacity is at the helm; and
the subject becomes a victim to an incom-
petent experimenter.

The case before us, if the man is sane
enough to be relied upon, illustrates the
condition of a subject in this stage, under
the treatment of a controller who is exer-
cising his knowledge of the law of develop-
ment, and carrying things to an extreme.
He has, evidently, psychologized his sub-
ject to believe certain things, which are
to the latter as real as any thing in his exis-
tence; which belief exercises the mental na-
ture to the utmost, arousing emotions of
various kinds, and keeping the mind on the
alert, the thoughts concentrated on a single
subject, and that connected with his condi-
tion. His conduct and conversation, in view
of observers, stamp him as a fit subject for
an insane hospital; while he feels in him-
self that his reason is not dethroned, nor
his will subdued, but opposed to an influ-
ence that is contending against him with
an almost overpowering might. He, in
reality, struggles with the "demons" with a
will psychologized to resist by the power
that he is resisting, who represents to him
that he is resisting, undeveloped class of
spirits, who would develop him on a low
plane; which would be exceedingly dis-
tasteful to him. By this means his powers
of resistance are aroused to the utmost, and
his emotions are of a character favorable
to the process of development.

It would seem that his spirit guide wishes
him to avoid the trance to which he seems
predisposed. He is impelled to demagnetize
himself as he feels it coming upon him; and
he is impressed to resort to strong reme-
dies to lessen his sensitiveness to the mag-
netic currents that are attracted to him in
excess, now that he has become, through
spirit influence, susceptible to them.

He is like a magnet, attracting to himself
various characters of ethereal elements;
magnetic, but yet creating disturbance of
his forces that interfere with his develop-
ment to the plane to which his guides wish
to raise him. His susceptibility to the in-
fluence of his controller—a conscious medi-
umship—is increasing while he carries on
the battle with the disturbing elements,
and avoids the trance. The remedy he takes
internally, used in the ordinary state, or
when the system is not charged with mag-
netism of a quality to antidote the poison,
and then in such quantities, would injure
him if not take his life. He verifies the
saying—"If thou take any deadly thing
it shall not hurt thee." The outcome of
the whole process must be one of three
things: he must be permanently deranged
or physically impaired by the severity of
the treatment, so as to unfit him for medi-
umship work and a thorough development;
or, the strength of his constitution en-
abling him to undergo the stern treatment
with safety, and to keep himself free of the
disturbing influences in a good measure, he
may be able to exercise medium powers to
his satisfaction; or, his sensitiveness to
trance and unfavorable magnetic influences
may render it impracticable to use him as
a subject for spirit control to any extent.
In any event, the risk is great; and it is as-
suming a great responsibility to attempt in-
creasing the sensitiveness of a person sus-
ceptible in the way he is. A strong phys-
ical magnetizer would probably be of use to
"lay the demons" in his case, and be even
more effective than "whisky," "alcohol,"
strong coffee and tobacco.

Such cases, ever and anon presenting
themselves, invite investigation by spiri-
tualists and all others who would get at the
true method of unfoldment of medium pow-
ers by spirit operations. A little sound com-
mon sense applied, when all the circum-
stances of a case are understood as well as
they may be by physical observers, will do
away with the necessity of giving evil di-
posed spirits any place in the problem. For
instance, when it is supposed that mag-
netic healer, exercise devils—drive them
out by demagnetizing a charged subject, a
little reasoning on the subject would con-
vince the most of these "mediums" that
not fixed upon the old theory of demoniac
possession, that the nervous forces are what
receive the benefit of the magnetic pass-
age, being regulated by this power after dis-
engagement through spirit or circle influence,
precisely as they are when the system is
discharged from any other cause. It is not
intended by spirits who put in operation the

developing process, and for the purpose of
producing certain effects, impose certain de-
mations upon their subjects, temporarily, that
all the world should believe them—unless,
indeed, they are determined to, and will
cling with a tenacity worthy a better cause,
to the old theory which is of the supersti-
tions of a dark age, and should be buried
with the rest of them, too deep for resur-
rection.

It does not concern us here to discuss the
morality or feasibility of this practice on
the part of spirits. Men are to judge of this
as they will, or must, from the force of edu-
cation or habit. But it concerns all, every-
where and always, to know whether the
Spirit-world is peopled with devils whose
sole business it is to interfere with mortal
man in everything that he shall undertake;
to answer his prayers to God and angels by
interposing malign influences when the spir-
it opens itself thus for the influx of spiri-
tual influences, in its craving for the bread
and water of life; or whether it is safe to
pray and invoke aid from spirits in the
other life, that being a state elevated above
the earthly, from whence blessing instead
of curses is to come.

Let our brother under trial be comforted;
the "Everlasting Arms" are beneath him,
and he cannot fall into snares laid for his
ruin by undeveloped spirits, for his con-
troller is master of the situation as far as
forces in spirit are concerned. He will do,
well to exercise his judgment on his own
case as far as he can and abide by his resolu-
tion to have the best or none.

Janssen, McClurg & Co's Announcements.

The Fall publications of Janssen, McClurg
& Co. of this city, will include a new vol-
ume by Professor Swing, entitled "Philosophy
of the Soul," a series of short papers on various
topics, some of which have been read be-
fore the Chicago Literary Club (to whom
the book is dedicated), and others added to
complete the volume; "Familiar Talks on
English Literature," by Abby Sage Richardson;
a "Life of Beethoven," translated from
the German of Louis Nohl by Mr. J. J.
Lalor, and uniform with the "Life of Mozart";
in the series of Musical Biographies; and
"Music Study in Germany," by Miss Amy
Fay, the well-known pianist.

Magazines for November Just Received.

The Atlantic Monthly. (Houghton, Mil-
lin & Co., Boston, Mass.) Contents: The
Portrait of a Lady; The Jew's Gift; The
Silk Industry in America; His Boat; Storms
of Autumn; Intimate Life of a Noble Ger-
man Family; The Future of Weather Fore-
telling; A Sleeping City; Philosophy and
Apples; A Search for the Pleiades; Remin-
iscences of Washington; North Wind in Au-
tumn; What is a Fact? Letters and Notes
from England; Mr. Aldrich's Fiction; Re-
cent Poetry; Mahaffy's Greek Literature;
Shakespeare at L'Antiquite; An English-
man's England; A True Republic; The Con-
tributors' Club.

The Normal Teacher. (J. E. Sherrill, Dan-
ville, Indiana.) Contents for October: Song
for the School Teachers; Electric Experi-
ments; Knighthood; Correspondence; Edi-
torial Notes; Notes and Queries; Depart-
ment of Theory and Practice; Grammar,
Examination, College and Publisher's De-
partments.

Revue Spirituelle Journal D'Etudes Psycho-
logiques. (M. Leymarie, Paris, France.) A
magazine devoted to the Spiritual Philoso-
phy.

Babyland. (D. Lothrop & Co., Boston,
Mass.) A magazine for children just begin-
ning to read and designed to be both in-
structive and amusing.

The Young Scientist. (No. 14 Day street,
New York City.) A practical Journal of
Home Arts for the young, published monthly
and containing useful information.

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MRS. J. E. POTTER,

TRANCE MEDIUM,

180 Castle Street, Boston, Mass.

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MRS. FANNIE M. BROWN.

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Religio-Philosophical Journal

JOHN O. BUNDY, Editor.
J. S. FRANCIS, Associate Editor.

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The Promotion of Dr. Thomas.

The exact forms by which Dr. Thomas's retirement or expulsion from the Methodist church shall be effected, have not yet been arranged, but the fact itself may be considered settled. Two years ago the conference complained that his theological utterances were liable to a construction inconsistent with sound Methodism. He promised to make them more plain, and did so. Now the conference says that they can no longer be construed to be consistent with Methodism, and yet Dr. Thomas makes some strong points even from the Methodist base. He shows that the Methodist church has never dared formulate a creed which expresses its convictions, and that he is now being expelled for a failure to conform to an unexpressed, unwritten faith. Upon the written articles of faith, which are supposed to guide the Methodist church, Dr. Thomas would be a good Methodist. Those articles nowhere say that hell must be endless; that the atonement must be an out and out bargain and sale of the sinner, in which the blood of Jesus is the purchase-money paid, or that the scriptures are either verbally or plenary inspired. The fact is that the Methodist church set out as a working and praying church, and cared so little about creed at the start that it merely took the thirty-nine articles of the church of England, dropped fifteen and retained twenty-four of them, and went to work. It has never been much addicted to theology. Its two pioneers, Wesley and Whitfield, contradicted each other at nearly every point. Wesley declaring that Whitfield's God was his (Wesley's) devil. One was an Arminian, the other a Calvinist. Watson differed from both of them. As the church grew, the Wesleyan theology gained the ascendancy, but Wesley was a believer in witchcraft and Spiritualism. No Methodist to-day would be bound by Wesley's views in any authoritative sense.

The distinctive tenets of the Methodist church, in fact, though unexpressed, are a belief that character moulded by impulse and sentiment, is better than character moulded by interest and calculation; hence the Methodist body is less reflective and more passionate than any other religious confessions. Methodists also favor strong government in all its forms, in the church and in the State. As a rule the violent policy is the Methodist policy. In war they demand the bayonet and extermination in the name of the Lord, after the method of the Jews conquering Palestine. In peace they have great faith in military magistrates, Executive Censures, epauletted statesmen, hanging for the criminal and starvation for the imprudent and unsuccessful. The Methodist church has always been vindictive rather than merciful; active rather than deliberative, and zealous rather than philosophic. It is this spirit of the Methodist church rather than any particular line in its creed, with which Dr. Thomas is at war. Dr. Thomas is philosophic, deliberative, meditative and sensitive. The only hospitality with which an impulsive and despotic body of zealots led by men like Dr. Hatfield, could treat a philosophic mind, would be as Hatfield says, "the edge of a square toed boot."

Dr. Thomas may go through the forms of a trial, if he chooses, but he has far too much intelligence not to know that its only effect will be to define so clearly the faith of the Methodist church, as to prevent the large body of young men who are now coming forward, especially from the colleges, from taking any places in either the Methodist church or its ministry. A trial would be simply the expression of Dr. Thomas's determination, that the causes which turn him out, should keep all others from entering in who are of his views. Now, if the Methodist church chooses to write over its doors, "To be saved from hell through Methodism, it is necessary to believe that the Bible is without an error; that the ransomed are without merit, and that hell is without a hope of reformation," let them do so. They will simply find the rising generation re-

sponding, "If this is your creed, then none but the fools can be Methodists."

A comfortable place has been made for Dr. Thomas, and it is believed he will accept it. He will preach an evening sermon at some central place, and thus will go to strengthen the philosophic and cosmopolitan movement now led by David Swing. Whatever else this may bring to Dr. Thomas, it will bring freedom to work. We trust it will not bring to the Rock River Conference that sense of emasculation and that perceptible dry rot which followed in the Presbyterian Church after its expulsion of Swing. We trust the preachers instrumental in his expulsion will not within a few years feel constrained to scatter to distant pastorates, rather than remain to be perpetually annoyed by his widening success. We hope their large charity will enable them to rejoice that their expelled brother, like Joseph in Egypt, has been condemned to a prosperity out of which he may feed their families.

Tests of Spirit Presence.

Mrs. Simpson continues to be so urgently pressed by her engagements that it is difficult to see her between 9 A. M. and 3 P. M., without appointing an interview some time in advance. Her tests of spirit presence are as satisfactory as the most skeptical could wish, and yet extremely simple, as pure truth always is. A friend recently called, and, at her request, as a test, wrote four questions on paper, folded up the papers without her seeing them and placed them in a hat. Mrs. Simpson's sole contact with the alphas of paper consisted in taking one of them, while her head was averted so that she could not see even the exterior of the folded slip, from the hat and handing it for identification to the inquirer. Her control then read the question which she had withdrawn from the hat and answered it. The first question was an inquiry concerning a physician who had died about fifteen months before in this city. The form of the question was, "How does Dr. Abbott like his new life?"

Mrs. Simpson, in answering the question, said that her control could not read the surname, but that it contained two double letters, and it was an inquiry how he liked his new home in the Spirit-world. Her control knew him as Nathan, and remarked that he had been over there for months, but not for years—for more than one year, but less than two. Her control, "Skil," would like him better if Nathan had treated him (Skil) better when he (Nathan) was in the earth-life; that at that time Nathan did not believe in Spiritualism, but he knew the truth of it now.

From thence the conversation digressed into an inquiry whether "Nathan" had ever interfered with "Skil's" operations with Mrs. Simpson or with any other medium, and the answer came that he had interfered with him at one of Mrs. Hollis-Billings's sances.

Of the truth of this statement the inquirer knew nothing, and did not know at the time that Dr. N. W. Abbott, concerning whom the inquiry was made, was named "Nathan," though he has since learned that this was correct.

The second inquiry was, "What are the views of — (a very distinguished living person) concerning Spiritualism?" Mrs. Simpson taking the question from the hat without reading it, answered "more for than against." The person concerning whom the inquiry was made on the same afternoon, negatived the controlling spirit's opinion by answering the same question, "No, my views are more against than for." As a demonstration of the operation of a distinct intelligence, the test remained unimpaired, whether the information it communicated was or was not correct. The other questions were answered both orally and by writing between closed states, in a manner equally demonstrative of the presence of a spirit mind other than that of the medium.

The Mock-Doctor at Large.

He is still tramping. Like all other vagrants he is often obliged to move on. Just now he is doing Buffalo under the name of "Dr. Taylor, late Professor of Biology and Anthropology in the *Universitas Americana* (of Medicine and Surgery)." Impudence can reach a height where it becomes an object of wonder if not of admiration, and the above announcement by the Ex-Rév. T. B. Taylor, "A. M., "M. D." reaches the wonder altitude. For the benefit of our Buffalo readers we call their attention to an editorial in the JOURNAL for March 15th, 1880, headed "Mock Medical Colleges," in which we show that this man Taylor was one of the "faculty" of Rev. T. B. Miller's mock college. This concern was the most scandalous fraud of all the diploma-selling shops which have been broken up in Philadelphia this year. *Universitas Americana* is good, very good! Latin words sound so learned that they often answer the purpose of charlatans; but to prove that "Dr. Taylor" is really a learned man we have only to show his familiarity with great names. Among other subjects which he announces by handbills for discussion this winter, he names John Stewart Mill, *Stoebenborgh*, and Robert G. Jagerod. No one but a late professor in a late Methodist minister's late mock medical college, would have the genius necessary to thus transmute names. Buffalo Spiritualists will do well to give him once more the order so familiar to his ears, move on! A part of our duty as a journalist is to protect the public against such charlatans as T. B. Taylor, and we propose to do it.

Illustrous Spiritualists.

The British National Association of Spiritualists has prepared, and is circulating a memorial to the Home Secretary of the British government, asking that the construction heretofore put upon an Act for the Suppression of Vagrancy, whereby it is made a means of maintaining criminal prosecution against mediums, may be corrected. The fourth section of the act classes as vagrants, "Every person pretending or professing to tell fortunes, or using any subtle craft, means or device by palmistry or otherwise, to deceive or impose upon any of his majesty's subjects." It was under this clause that Henry Slade was prosecuted, and concerning his prosecution the memorial says:

As an instance in point your memorialists would refer to the case of Henry Slade, an American medium, charged at Bow Street Police Court in the year 1876, under the 4th section of the said Act. For the defence the Magistrate allowed to be called as witnesses four gentlemen, one of them of great scientific eminence, who were experts in the investigation of Spiritualism, and who had especially tested the mediumship of the defendant on many occasions. These gentlemen gave evidence of facts wholly inconsistent with the supposition that the defendant was an impostor—evidence which the Magistrate himself declared from the Bench to be "overwhelming." In attendance were other witnesses prepared to give similar testimony. Yet the Magistrate refused to allow them to be called; and, in giving judgment against the defendant, he avowedly put the evidence, which he had described as above, altogether out of consideration, expressly declaring that he based his decision "according to the known course of nature." The law, it is true does not expressly sanction any presumption against the existence of agencies in nature other than and surpassing those generally known, and these it is, and not "miraculous" or "supernatural" powers that Spiritualists allege—but the persons who administer the law are unavoidably bounded by this common knowledge in dealing with evidence and the probabilities arising therefrom. It results then, that the Magistrate who adjudicates "according to the known course of nature" in respect to phenomena which do not conform to such "known course" as interpreted by him, finds it practically unnecessary to hear evidence beyond the mere proof of the alleged occurrence of the phenomena in question in the presence of a certain individual, when no other person also present can be taken to have produced them. The case is therefore prejudged, and the examination of witnesses to prove that any alleged act of imposture was not really of that character is a superfluous mockery and pretence. It is upon this fact that no tribunal, without going into an exhaustive and impracticable inquiry upon an unfamiliar subject, can do other than take its own knowledge and experience as the standard of probability, that your memorialists chiefly rest their statement of the unavoidable injustice and prejudicial character of these prosecutions.

This memorial presents a formidable but far from complete list of the distinguished or scientific endowers of Spiritualism; among the names conspicuous by their absence we note those of Rev. John Pierpont and Hon. Edwards Pierpont, the late Captain E. B. Ward, of Detroit, Prof. Corson of Cornell University, Cornelius Vanderbilt, Horace White, Gerald Massey, Judges McAllister and Barnum, of this city and others. Although questions of truth or falsehood cannot be settled by the most formidable parade of distinguished names, still as some of our readers may find them convenient for reference we print it in full, as follows:

Without pretending to mention more than a few typical names, your memorialists would draw your attention to the fact that among those who have investigated and satisfied themselves of the reality of some of the phenomena of modern Spiritualism are ranked the names of Archbishop Whately, the late Professor Morgan, President of the Mathematical Society of London; the late Dr. Robert Chambers, F. R. S. E.; the late Dr. William Gregory, F. R. S. E.; Professor of Chemistry in University of Edinburgh; the late Lord Brougham; DA Lockhart Robertson, F. R. S., long one of the editors of the *Journal of Mental Science*; the late Dr. J. Elliotson, F. R. S., sometime President of the Royal Medical and Chirurgical Society of London; the late W. Hewitt, the late Dr. Ashburner—the late George Thompson, Mr. T. Adolphus Trollope, Mr. E. Sargent, of Boston, U. S. A.; Governor Tallmadge; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Hon. R. Dale Owen, sometime Minister of U. S. A., at the Court of Naples; the Hon. J. L. O'Sullivan, sometime Minister of Confederate States A. at the Court of Portugal; the late Professor Mues, the eminent chemist, U. S. A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U. S. A.; the late Lord Lytton; the Earl of Donraev; Mr. H. C. Hall, F. R. S. A.; Captain R. F. Burron, H. B. M. Consul at Trieste; Miss Martineau; Mr. B. G. Atkinson, F. R. S.; the late Mr. Sergeant Cox, President of the Psychological Society of Great Britain; the Baron and Baroness von Vay; the Baron von Dirckinck Holmfeld; Dr. Robert Friedl, of Breslau; the Baron du Poutet; Mons. Camille Flammarion, the well-known astronomer; the Comte de Buleit; Count A. de Gaspari; M. Léon Favre, Comte General of France; the late Baron L. de Goldschmidt; Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Abraham Lincoln, President U. S. A.; Mr. W. Lloyd Garrison; William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medalist, and Member of the Council of the Royal Society; Cromwell Varley, F. R. S. O. E.; Lord Rayleigh, F. R. S.; Professor of Experimental Physics in the University of Cambridge; Lord Lindsay, M. P., F. R. S., President of the Royal Astronomical Society; A. R. Wallace, F. R. S. G. S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Professor Ch. Cassal, LL. D.; Professors Wagner and Battef, of the University of St. Petersburg; Dr. Maximilian Party, Professor of Natural Science in the University of Berne; Dr. Franz Hoffmann, Professor of Philosophy, Wurtzburg; Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," etc., whose recent re-

searches in this subject have attained a Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology. Professor Schellinger, the renowned world-wide fame; Gustave T. Fechner, teacher of mathematics in the same University; W. E. Weber, also Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; J. H. von Fichte, Professor of Philosophy at Leipzig; not to mention many eminent members of learned societies in our own country, and a vast number of names eminent in literature, science, art and in the ranks of social life, which we have no authority to mention.

Mediumship in Different Countries.

Dr. Fraize, of Breslau, Germany, writing to the *Medium and Daybreak*, says:

We in Germany are a very long way behind you as far as experience in spiritual manifestations goes, for we have hardly any mediums at all, and not one of the professional mediums, and thus, with rare exceptions, all work-*up* of materialism is phenomena is gathered from foreign sources which of course are mostly looked upon with one smiling and one suspicious eye.

The fact that England, the United States and Australia, but chiefly the United States, are so far in advance of all other countries in the development of mediums, deserves consideration. We are not sure it can fairly be attributed to the greater freedom of opinion in these three countries, since the despotism of popular over unpopular opinions, and the censorship of the aggregated opinions of society over the eccentric opinions of individuals, is nowhere else so strong as in these. The great mass of the people in all these three countries, try to arrange their opinions in such manner that they will form no impediment to their success in life.

The medical profession, however, have been struck by the fact that the intense activities and extreme tension of the nervous system, produced by the great strain and struggle of American life, have had their effect in giving a more rapid and sensitive development to the American nerve system, and especially to the brain. In despotic countries where every person's position in life, is very nearly fixed from birth, there is more rest, more poise, more lethargy, and in a certain sense more of that kind of health, which inaction favors. Hence it is noticeable that nervous diseases have hardly begun to occupy the attention of European physicians, while in America they are fast taking precedence of the organic and vital diseases. Simultaneously with this increasing development of sensitiveness and acute energy of the nerve structure which produces the various forms of nervous disease, there is a corresponding evolution and manifestation of nervous power. Prof. G. P. Barker in his article on "Modern Aspects of the Life Question," in the *Popular Science Monthly* for October, goes far toward confirming the popular notion that nervous power is a mode of electric power.

However this may be in fact, the assumption of its truth forms part of the current creed of Spiritualism. In some not yet fully explained manner the phenomena of Spiritualism depend upon the facility with which the medium can part with his nerve force or electric power. The degree in which this can be done is greater in some organizations than in others, greater apparently in the temperaments usually styled nervous than in others, and greater apparently in the nervous and active nations than in the phlegmatic.

A Curious Case of Imposition.

It appears from an exchange that an Arkansas lad, aged sixteen, recently committed to memory half a dozen of Lorenzo Dow's sermons, donned a minister's wig, blackened his face, and preached to a large company of colored people. Fifteen minutes after he began all the sinners present were on their knees. The young preacher, before closing, announced that he would preach in the same house the following Sunday night. He refused to go home with any of the colored brethren, stating that mysterious provision would be made for him. "If, however," he said, "any of you feel like giving a few nickels to aid the support of an aged mother and a crippled sister, the donation will be most thankfully received." As if by one impulse every right hand of every man went down into a pocket and came out with money. The hat was passed around, and when the contents were handed to the young preacher he thanked the congregation for such noble generosity. On the following Sunday night there was not standing room in the church. The preacher was there before any of the congregation arrived, and the question of how he came there or where he had lived during the past week was a mysterious one. He was asked, but replied that the provisions of Providence were equal to any occasion. The same wild excitement was created. The preacher's words burned their way into the emotional clasp of the sinners, and lighted a lamp there which, by its glare, showed the moral corruption of the past. Another collection was taken up for the aged mother and crippled sister, and after the preacher had announced that services would be held on the next Sunday night, the congregation silently parted in the shadow of the great cottonwood trees. The next time he was found out.

Tricksters and frauds are not confined altogether to Spiritualism; they can be found equally as numerous, if not more so, among the various orthodox churches.

A Strange Pretextment.

It appears from the *Gold Hill News* that about midnight, and just after the accident that occurred in the Consolidated Imperial

the wife of Mat Winnie was found by Officer Sheehan on her way to the Imperial works. She said that she had been awakened just before by her husband, who came all mangled to her bedside, and told her he had been killed in the mine. She had got up, dressed herself, and started to ascertain the truth of what she was indeed only too well convinced was true. Mr. Sheehan went with her to the works, ascertained that there had in reality been a fearful accident; that Mr. Winnie was indeed killed, and then took the trembling little woman to her children and her desolate home. Mrs. Winnie had not been told of the accident, except as above mentioned, until after she met Officer Sheehan.

The constant pressure upon us by persons desiring to use our columns for the purpose of advertising either certain medical nostrums and compounds having remarkable pretensions or certain magnetic healers having equally mysterious claims, makes it proper that we should restate, as we have repeatedly heretofore done, our position concerning such nostrums and healers. This is,

1. That in all cases where the manifestations of real power are so decided and remarkable that we feel that our readers have an interest in knowing the facts, we publish them as simple news from our own proper motive as a journalist.

2. In all cases where we believe or suspect the claim to be fraudulent we either denounce it, or say nothing about it, according to the extent of the evil and of the certainty of our information concerning it. In such cases we decline to advertise it for pay. Only last week we refused an annual advertisement worth \$100, and another worth \$70, of this kind.

3. In intermediate cases where the claim is honestly made and may in some cases prove serviceable, but where its merits are neither so evident, so universal nor so striking as to make them matter of public interest, the whole affair is relegated to the domain of private business. If the persons interested peculiarly in pushing it desire to do so through our columns, they must put it in the form of an advertisement and pay for it as such.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. D. P. Kayner has returned from Colorado.

Lydia Maria Child has passed to spirit-life at the mature age of eighty-eight years.

Bro. Christlieb, of Long Lake, Minnesota, gave us a fraternal call last week. He reports that out of a population of some 1,800 there are nearly 600 Spiritualists and free thinkers in his vicinity.

B. F. Underwood, Liberalist, will come west to fill lecture engagements immediately after the November election. He will attend the meeting at the Grand Pacific Hotel, in this city, on Nov. 15th.

Mr. Walker, of Seary, Ark., thinks that a good reliable test medium or trance lecturer would do well in his section of the country. Seary is situated on the Iron Mountain Railroad, 300 miles from St. Louis, and has a population of about 1,200.

Sunday school children are no longer taught to believe that Lot's wife was turned into a pillar of salt; but in the "International Bible Studies" for Sunday schools, it is said that she was caught in a storm, which "suffocated her, encased her, and possibly burned her to a cinder."

Mrs. Criddle, or rather Orandall, of San Francisco, who has been the subject of much newspaper comment in connection with her sances for materialization, called at our office last week and stated that she contemplated remaining in the city for a time.

Col. Olcott and Mme. Blavatsky, of New York, have opened a missionary enterprise in India for the purpose of inducing the Hindoos into the mysteries of Theosophic philosophy. The orthodox missionaries are much grieved over the situation.

Lyman C. Howe speaks at Little Valley, Sunday, Oct. 31st. He will attend the Quarterly Meeting at Yorkshire, N. Y., Nov. 13th and 14th. He thinks some of visiting the West. Mr. Howe is one of our ablest speakers, and should be kept constantly employed. His permanent address is Fredonia, N. Y.

Among our Chicago mediums, Mrs. Dole of 461, West Madison street, enjoys peculiar gifts which fit her for giving suggestive and useful advice upon business matters. It is impossible to describe the method of this kind of mediumship, better than to say that her visitor can seldom listen to the first ten minutes of her revelation without feeling that she must have had detectives upon his track or been in some way "coached" concerning his case, or that the spiritual hypothesis offers the only true explanation. Her manner is not so positive and striking as that of Charles H. Foster or E. V. Wilson. At first it inspires less stunning confidence than they have usually done. In fact she talks like one groping her way sensitively by the touch through a mass of mysterious symbols and evidences; but out of this hesitancy of manner she none the less surely and correctly evolves your business circumstances, social surroundings, property ventures, past experiences, present assets and probable policy, in a way that causes you to feel that she has sources of information of the most remarkable character. She gives no physical manifestations and every visitor is at liberty to form his own conclusion as to where she gets her facts.

An Exposition of Spiritualism.
Embracing the various opinions of Esotericists, and of the
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"The Magnetic Cure."
Dimes 25. 50. 75. 1.00. 1.50. 2.00.

[Faint handwritten notes and musical notation]

